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Memoir of the Rev. Wm. Winterbotham.

[Communicated by Mr. R. Winterbotham, of Cheltenham, Son of the deceased.]

Died, on Tuesday, the 31st day of March last, at his residence in the parish of Horsley, Gloucestershire, at the age of 65, William Winterbotham, minister of the Baptist church at Shortwood in that county.

His last illness was of short duration, he having been enabled to discharge his ministerial duties (with occasional interruptions) up to the 22d of March, on the morning of which day he preached his last sermon, to a congregation amongst which he had laboured with faithfulness and success for a period of twenty-five years.

In this respect, the often-expressed wish of earlier years—"that his life, if it were the will of God, might close with his public labours"—was eminently gratified, and surviving friends, deeply as hey feel their loss, can feel also, that in the providence which thus terminated his useful and honourable career, before the progress of age had impaired the energies of a powerful and active mind, or rendered him incapable of exerting them, there was blended much of kindness.

In the political world, the deceased was known by his warm and devoted attachment to the principles of civil and religious liberty. He was not the individual ever to conceal his opinions, and at a period when the proscription of power was extended to sentiments which the founders of our constitution venerated, and which even ministers of the crown have subsequently advocated;—when Priestley was obliged to leave his country, and the accomplished Wakefield was consigned to a gaol; Mr. Winterbotham was subjected to an iniquitous prosecution, and four years of the prime of his life were passed in Newgate.

His consistency, however, insured its own reward. It cannot be doubted that so long continued an imprisonment materially tended to abridge the course of his life; but, on the other hand, it afforded him an opportunity for mental improvement, of which he sedulously availed himself; and it was in prison that he became acquainted with some of his best and most valued friends.

To some of those early friends it may be a pleasure to know, that his political sentiments were unchanged to the last; that when the excitement of that disastrous period was over, he never regretted the course he had taken; and that at the close of life, when his judgment had become matured, and when his mind was under the impression of the most chastened feelings, his views and wishes were still the same as at the commencement of his course. The foe of civil as well as of ecclesiastical tyranny, the energies of his youth were awakened in the struggle for American independence, while the last wishes of his heart were grateful in the anticipated emancipation of the Catholics.

As a Christian minister, the excellences of his character were great and varied; and though he entered upon the ministry without having enjoyed the advantages of a liberal education, and under circumstances in other respects most unfavourable and inauspicious, there are few men, it is believed, whose loss will be more severely felt by the church of Christ.

A fondness for reading, an ardent thirst for the acquisition of knowledge, countervailed in a great degree the disadvantages arising from a defective education; while a deep sense of the importance of the Christian ministry, combined with an equally strong conviction that its duties were often very inefficiently performed, led him to exert his utmost efforts for the attainment of excellence. Seldom, if ever, indeed, during later years, did he enter the pulpit without being as fully prepared as research and thought (exercised in dependence upon divine assistance) could possibly render him.

His sermons were replete with information—plain and practical.

To render this hasty sketch, however, useful to those ministers who did not know him, it may be well to notice a few characteristics of his preaching.

Its first, and perhaps its best feature, may be found in a decided and conscientious adherence to the statements and expressions of Scripture, in opposition both to the spirit and language of any merely human system of divinity. Even in cases where his views coincided on a given point with any existing system, it was a maxim with Mr. W. to adhere to the language of the Bible upon the subject, to the utmost possible exclusion of any technical definition or explanation of it. Thus, though a firm believer in the deity of Christ, and in the Holy Spirit, he never spoke except to reprobate or lament the phrases, of "the Trinity," "the Divine Essence," or the "*personality* of the Holy Spirit."

But it must also be noticed, that this adherence to scriptural statements and expressions, arose as much from his distrust of human systems and his frequent variance from them, as from his dislike of their peculiar phraseology. The voice of friendship (and we think it will be responded by many of his most intelligent and pious hearers) whispers that he had borrowed the excellences and discarded the defects of many systems; but be this as it may, his sentiments, and his mode of expressing them too, were peculiarly and emphatically his own. He called no man master, and could it have been avoided, would have owned no distinguishing appellation.

In addition to this freedom from attachment to party, and to party views, there was a *completeness* in his exhibition of divine truth, arising in a great degree from that very circumstance, and also in no small measure from the plan pursued during more than the last twenty years of his life, of illustrating successively every portion of the New Testament. A harmony of the Gospels, the Acts of the Apostles, and all the Epistles, had thus been passed in review, and a course more beneficial to his own mind, or more useful and gratifying to his congregation, could not have been followed.

Add to this, that his sermons were decidedly practical; that they were pervaded by much of that warm and generous feeling which distinguished the preacher in the intercourse of private life; that his appeals were made, not indeed exclusively, but in a very great degree, to the best feelings, the

gratitude, and love, and hope, instead of the fears of man; that he dwelt in more than an ordinary measure on the doctrine of a superintending Providence; and addressed the invitations of the gospel to *all* his hearers, not only without restraint, but with the full and decided conviction that *all* might participate in its benefits; and the reader may form some tolerable idea (and correct, at least as far as it goes,) of the manner in which the deceased discharged his duties as a preacher of the gospel.

In conducting the devotional exercises of the sanctuary, he was, if possible, still more felicitous. His prayers were short, appropriate, and deeply impressive. They spoke the language of the heart, and were not only calculated to engage the best affections of the renewed spirit, but to lead others to feel that there was something peculiarly lovely in the religion of Christ.

To the younger members of his congregation he was particularly attentive. He enjoyed much of their confidence, and in addition to that affectionate esteem with which they regarded him, and by which his public labours were always animated, it was often his enviable lot to introduce them into the church. To all, indeed, his ministry was peculiarly blessed. During the twenty-five years that he was stationed at Shortwood, five hundred and forty-two persons were added to that Christian society.

To this sketch of Mr. W.'s ministerial character, it may be proper to add, that he was at all times the willing assistant, the friend and adviser of Christian ministers and missionaries of every religious denomination; that he was the constant and disinterested advocate of his poorer brethren in the ministry, and their destitute widows and children; and that from his character and standing in the church, he was frequently called upon to compose those differences which but too commonly occur in dissenting churches.

In private life, the more intimately he was known, the more entirely was he beloved. A stranger would have said there was too much reserve, and perhaps a little pride. He was also occasionally hasty and irritable, and particularly in the latter period of his life, it often required a strong effort on the part of those who either corresponded with or visited him, to draw forth the resources of his richly-cultivated mind. His antipathies also were strong, and sometimes indulged without sufficient reason.

Of these, some were defects of constitution, while others arose from lessons imbibed in very early youth.

On the other hand, there was a rectitude and independence of character which never stooped to an unjust, and which scorned a mean action; a decided and manly attachment to those sentiments and practices which he believed to be correct, without regard to personal consequences; a desire for information, cherished and increasing to the last hour of his mortal existence; a generous, an hospitable, and a friendly disposition; a husband and a father's solicitude and love, displayed in their best forms, and characterizing every feature of his intercourse with his beloved family; and, to crown the whole, an entire consecration of his powers to the service of his Redeemer.

His abilities may be differently estimated, though, considering the extent and variety of the information which he had acquired on

almost every possible subject, the few prejudices which clouded his understanding, or perverted his judgment; and the happy manner in which he rendered his varied acquirements subservient to the more satisfactory discharge of his ministerial duties; the general standard of his mental character cannot, perhaps, be too highly rated. The language of the late Chief Justice Gibbs, when defending him nearly forty years since, that "Mr. Winterbotham was a man of considerable talents, and of a very good understanding, who by an unwearied, though late attention to his studies, had attained to a very high degree of knowledge, not only in the pursuits pertaining to his profession, but in the laws of his country, and its civil and political rights, and was a man of as well informed and enlightened a mind, as most of those of his age, who had enjoyed much greater advantages"—if even then warranted, was still more fully applicable in the later seasons of a life distinguished by unwearied and unremitting exertions for the attainment of knowledge.

In respect to his political opinions, some (though they are a decreasing number) will yet differ from him; but there are few, it is presumed, even of these, who will not admire the sincerity, the candour, and consistency, which marked the whole of his public conduct.

But in whatever else survivors may differ, there will, in respect to the excellency of his character as a private individual, and as a minister of the gospel, be but one decided sentiment. He has left us: but in those Christian societies where he was a frequent and a welcome visitant—in that sanctuary where he had so long ministered—around those hearths which his smile had so often blessed—his memory will be long and affectionately cherished: and who, if he looked even to this world only, would not most willingly exchange the all of fame and power it ever lavished upon its most favoured votaries, for the tears of affection, and the hallowed remembrances of those whose best interests have been promoted by him to whom those remembrances are consecrated?

For him whose feeble pen has thus attempted to trace the outlines of a father's character, it only remains to add, in the emphatic language of Dr. Johnson, "The life which made my own life pleasant is at an end, and the gates of death are shut upon my prospects."

P. S. The communication of any letters of the deceased, tending to illustrate his opinions or feelings, addressed to Mr. Winterbotham, Solicitor, Cheltenham, would confer an obligation on the family.

Introduction to the Parable of the Ten Virgins.

To the Saviour, who created all things, it would have been easy to have astounded the wise men of the age with eloquence, drawn from the stores of the boundless universe. He could have referred to sublime facts since discovered, and to mysterious facts that still baffle all human sagacity. But the dear Redeemer's object was the spiritual edification of mankind, and not the applause bestowed on philosophers. He therefore availed himself of things *known*, to teach things *unknown*. In this procedure too, he often secured still greater simplicity, by taking illustrative facts simply as his hearers were accustomed to witness them, or to conceive of them; so that if the

train of ideas the Saviour had to communicate was more than commensurate with one train of facts, he added a second parable, to include what was not taught in the first.

A procedure of this kind may be seen in the 15th of Luke. In that chapter, we behold some who had obviously wandered from God's fold, listening to the words of eternal life that fell from the Saviour's lips; whilst others, who, like Paul before his conversion, could boast of a blameless exterior according to the letter of the law, did not need the same exterior change. Nor did our Lord disregard a life like that of the young man, who could say concerning the commandments, "All these have I observed from my youth up;" for it is immediately added, "Then Jesus beholding him, loved him." Mark x. 21. Nevertheless, if irreproachable conduct in society is not accompanied by that faith which "overcometh the world,"* such conduct is only amiable as far as this world is concerned. But as the change wrought by abounding grace on notorious sinners made them amiable for both worlds, it was with good reason that Christ looked on them with far greater regard, especially as the world to come, being of infinite duration, must infinitely transcend the present state. Thus Jesus, amidst all his sorrows, rejoiced like a shepherd returning with a lost sheep. Nor did the Saviour rejoice alone, for the divine Father himself rejoiced with him; and if, when Abraham was on earth, Jehovah said, "Shall I hide from Abraham that thing which I do?" it is not likely that God will hide his marvellous works from Abraham now. On this principle, "the spirits of just men made perfect" rejoice with Christ in the contemplation of a sinner being saved.

Not only, however, does our Lord say, "There is joy *in heaven* over one sinner that repenteth," as we read after the parable of the lost sheep; but after the parable of the lost piece of money, Jesus further says, "There is joy in the presence of *the angels of God* over one sinner that repenteth." Luke xv. 10. Thus Jesus represents himself as calling together his *friends* and *neighbours* to rejoice with him, like a shepherd that has found his lost sheep, or like a woman that has found her lost piece of money.

But neither the parable of the lost sheep, nor that of the lost piece of money, was adapted to exhibit the unlovely character of those Jews who, in their proud, self-righteous spirit, "murmured, saying, This man receiveth sinners, and eateth with them." Lu. xv. 2.

Thus it became necessary to introduce another parable, in which *the object not lost* should "murmur" at the attention paid to *the object lost*. In an elder brother, therefore, that malignant disposition is manifested which would have been out of character in the ninety-nine sheep that did not stray, and out of the question in the nine pieces of money that were not lost. The murmuring Scribes and Pharisees, therefore, were shewn their own character for the first time, by the parable of the prodigal son, as that son was descriptive of those reclaimed outcasts whom Jesus had already represented by the lost sheep and by the lost piece of money, whilst the elder brother was descriptive of those Jews, who "going about to establish their own righteousness," treated such persons as Matthew the publican and Mary Magdalene with

* See 1 John v. 4, 5.

ineffable contempt, and looked on any favour shewn to such persons with as much envy and displeasure as Cain manifested when Jehovah accepted Abel and his offering.

The parable of the prodigal son, therefore, is supplementary to those of the lost sheep and the lost piece of money; and, on the same principle, the parable of the ten virgins is supplementary to that of the two servants placed over a household.* In each of these successive parables, a state of probation is introduced. But when the time of probation ceases, every professor of the gospel occupies two places, one in the grave, and the other with separate spirits of the same kind with himself. But as servants placed over a household, or virgins invited to accompany a bridegroom, can never be in two places at once, only one side of the descriptive medal can be presented to our view at one time. As, therefore, the two kinds of servants placed over a household are traced from this world to the paradise which our Lord promised the dying thief, or to "the spirits in prison who were disobedient in the days of Noah," that side of the medal which remained to be shewn, was that which represented the dead as slumbering in their subterraneous abode, unconscious of the joy or sorrow felt by the immortal spirit in distant regions. Thus the ten virgins are viewed in that state in which "one event happeneth to them all." Eccl. ii. 14. So that whether we advert to the five wise virgins, or to the five foolish ones, we perceive no difference. For of the whole ten it is said, "they *all* slumbered and slept." Mat. xxv. 5.

Thus by two parables, all that appertains to professors between death and the resurrection is included; the parable of the two servants shewing their widely different state in the world of spirits, and the parable of the ten virgins shewing the perfect similarity of their state when they are brought "to death, and to the house appointed for all living." "How dieth the wise man? As the fool." Eccl. ii. 16.

If the "slumbering and sleeping" of the wise virgins meant any accession of lukewarmness in their religious profession, such a decrease of piety must, according to the parable, be in the closing period of their probation; and thus the last days of the righteous would be their worst days. But so far from this being the case, the order of Christian experience is first to be *children*, then *young men*, and lastly, *fathers* in Christ; and any apparent deviation from this order must be regarded as an affecting exception, and not as the established rule. But there seems to be no reason for supposing that our Lord meant thus to represent the wise virgins as on a level with the five foolish ones; nor does it appear that he meant, in any way, to represent his faithful people to a disadvantage. The "slumbering and sleeping" of the ten virgins, therefore, must be that state to which the bodies of professors are consigned when death closes their earthly career.

There is, however, one class of persons, who do not appear to be included either in the parable of the two servants set over a household, or in that of the ten virgins. For those professors who shall be living at the end of the world, will not enter the state of separate spirits, or slumber for ages in the grave. Another parable, there-

* See the Baptist Magazine for June, 1828, pp. 247—250, where the parable of the two servants is formally brought under the reader's notice.

fore, that includes both "the quick and the dead," is introduced. Hence the parable of the talents that follows in the same chapter, is supplementary even to that of the ten virgins.

Thus our Lord introduced four successive parables in the middle of his discourse on Mount Olivet, and in every one of them he is represented as *coming*. In Matt. xxiv. 43. Jesus is represented as *coming* like a *thief* in the night; in verses the 46th and 50th, he is represented as *coming* like a *nobleman*, to look over his stewards' accounts, and to investigate their conduct during his absence; in Matt. xxv. 1, 6, 10, the Saviour is represented as *coming* like a *bridegroom* on his nuptial day; and in verse the 19th, he is represented as *coming* like a *lord* from a long journey, and reckoning with his servants, to whom he had, in different portions, confided all the property he did not take with him.

Nor will it appear surprising that the idea of *coming* is adopted in all these cases. For in the procedure of divine Providence, the death of individuals in different ages, and the sweeping away of the remaining multitude at the day of judgment, are but the different parts of one grand event. For both *before* the end of the world, and *at* the end of the world, it may be truly said, "Man knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare, so are the sons of men snared in an evil time, when it falleth suddenly upon them." Eccl. ix. 12. The net, indeed, may be often cast into the sea, before it is cast in to bring up the last draught of fishes; but every time fishes are caught, the net is to them a sudden snare, and as irresistible as it is sudden. It was therefore perfectly natural for our Lord to advert to the suddenness and irresistibility of the last snare, as agreeing with what was to precede, and thus to say to his disciples, "Watch, therefore, for ye know not what hour your Lord doth come." Matt. xxiv. 42.

It is, indeed, at the last day only, that Jesus will actually come, after his long absence from this world; for he, being omniscient, can govern the world, as King of Kings and Lord of Lords, without a personal visit. But a nobleman, leaving his home, can make no approximation to certain justice in his dealings with his servants, unless he actually returns. In such a case there must be a visitation in order to investigation, and there must be investigation in order to retribution. Whenever, therefore, a season of retribution is anticipated by the servants of an absent nobleman, the commencement of that retribution is identified with the coming of their lord. Any period, therefore, in which Jesus reckons with his servants, by adjusting their situation according to their real character, may be called his *coming*. In short, Jesus may be said to *come*, whenever he *acts as if he came*. On this principle, it is perfectly consistent to consider the coming that affected the two servants set over a household, as the death of many* such servants in different ages; whilst the coming that affects the ten virgins seems to be that coming of the Son of God, when "all that are in the graves shall hear his voice, and

* When John, in Rev. xxii. 2. says, "On each side of the river was *the* tree of life," he means *many* trees; so "*the* faithful and wise servant," according to the Greek in Matt. xxiv. 45. means *many* faithful and wise servants; and *the* perfidious servant is spoken of in a manner that allows equal scope for plurality.

shall come forth; they that have done good, to the resurrection of life, and they that have done evil, to the resurrection of damnation." John v. 28, 29.

These introductory observations having been made, as serving to regulate a general outline of the parable of the ten virgins, the consideration of the parable itself is reserved for a future paper.

Stratford. J. F.

On Fasting.

To the Editor of the Baptist Magazine.

Dear Sir,

I hoped that the judicious "Hints on Fasting," which appeared in your Number for January last, would ere now have elicited, from some of your Correspondents, a farther discussion of the subject. It certainly deserves the serious and candid attention of the religious world. If the practice be not still obligatory, those persons who observe it are making an unhallowed infringement on the spirituality of the present dispensation—an evil of no small magnitude; but if it be still binding, those who treat it with indifference or contempt, are contracting a high degree of guilt, and losing the spiritual benefits which the duty is intended to insure.

How, Sir, must the question be settled? By the practice of Christians in the first ages, or among the purest communities of the church; or by the example of eminent saints? If either of these were decisive, fasting must, most undoubtedly, be considered as still a duty; for it were by no means difficult to adduce full proof that the primitive Christians, the most scriptural churches, and nearly all those pious individuals whose memoirs have excited our admiration and self-abasement, have observed the practice. Whilst, however, this fact may well prevent our being prejudiced against fasting, through the ridicule with which it has been treated by persons not very remarkable for their habits of self-denial, it is not decisive. Shall we then, with Mr. Hargreaves, appeal to the Jewish economy? By no means; for though fasting was enjoined and observed under it, the authority of that economy has passed away. The only satisfactory arbiter of the question is the New Testament; and this we conceive plainly decides in favour of the practice. We grant that it no where *expressly enjoins* it: and does it any where expressly enjoin the Sabbath, social prayers, or many other duties which Christians in general acknowledge to be binding? No. In these cases, it is thought sufficient if a practice be sanctioned by *fair inference from the New Testament statements*, or by plain *apostolic example*. We see no reason why the same sanction should not be considered sufficient to enforce the practice before us, and by this sanction we conceive it *is* enforced.

I. Is it not sufficiently evident, Mr. Editor, that in Matt. vi. 16—18. our Lord gives directions respecting a proper manner of fasting; and that in 1 Cor. vii. 5. the Holy Spirit teaches the suitability of self-denial, for the express purpose of insuring seasons for the practice? But where would be the propriety of laying down such instructions respecting an abrogated custom?

The *last* mentioned text needs no comment, as we are not acquainted with any attempt to explain it away. The other passage, however, has been the subject of considerable debate, and therefore requires an impartial examination.

Understand it in its obvious import, and it as clearly pre-supposes that *fasting* is obligatory, as the first five verses of the chapter imply that *almsgiving*, or the 5th, 6th, and 7th verses intimate that *prayer* is a duty. Precisely the same kind of expression is adopted in all three cases, without the least intimation that the obligations to fasting are, in any sense, less than those which enforce the other mentioned duties.

A writer for the Baptist Miscellany has attempted, in the Number of that work for April, to destroy this argument by three considerations; which, as they are somewhat specious, we will briefly examine. The first is thus stated:—"I should like to ask those who favour this opinion, (the opinion expressed above,) if they really believe it themselves, and could gravely maintain, that to neglect fasting is as great a sin as to neglect prayer?" In reply, we should like to ask the writer, whether he really believes himself, and could gravely maintain, that if we allow the omission of fasting to be less sinful than the omission of prayer, it necessarily follows, as his argument requires, that the former omission is not *at all sinful?*—Surely he needs not to be informed, that the neglect of a *less* important duty may not be *equally sinful* with the neglect of a *more* important one, and yet may be *equally a sin:* the *degree* of guilt in the two cases may differ materially, whilst its *reality* does not at all. Thus, if our Lord's words in the first seven verses imply that it would be sinful to neglect prayer or almsgiving, we cannot see but his language in the 16th, 17th, and 18th verses, no less clearly intimate that it is as *really*, if not as *greatly* sinful, to neglect proper seasons for *fasting*.

The second consideration referred to is this:—"In the passage itself, our Lord may be considered as treating the existing custom of fasting, as Moses did that of polygamy; he neither sanctioned nor prohibited it, but gave directions for proper conduct when it should occur; leaving the thing itself to go into disuse by a method more desirable than a legal and forcible prohibition." Here the similarity of the two cases specified, is *asserted*, but not a jot of evidence given to prove it. We, on the contrary, *assert* that our Lord may *not* be considered as treating the custom of fasting as Moses did that of polygamy; and is not one assertion as conclusive as the other? But *we* can add proof in support of *ours*. Apply it to the preceding cases of prayer and almsgiving, and every one will acknowledge its force; but what reason can be assigned for allowing its applicability in *these* cases and denying it in the *other*, when all three are stated by our Lord in precisely similar terms? But, Mr. Editor, is not the objector under a mistake, in supposing that Moses "*gave directions* for proper conduct when polygamy occurred?" If he be, of course his comparison utterly fails; and he imputes to the Jewish legislator the *appearance*, at least, of sanctioning polygamy: for surely to give directions for the proper observance of a practice must be *seeming* to sanction that practice. How, indeed, *can* that be "*properly observed*," which is in itself radically and essentially wrong?

This writer's third remark on our Lord's words, seems obviously to indicate a suspicion lurking in his own mind, that his preceding remarks were weak, since it is wholly inconsistent with them. It is thus expressed:—"But perhaps it is more material to observe, that

Christ does not appear to be speaking in this place of *abstaining from food*. He recommends fasting to be performed, 'that we may not appear unto men to fast;' but I conceive it would be almost impossible to hide the fact of our not eating our daily food. Besides, it is plain he is not speaking of any thing done in concealment, inasmuch as he directs the face to be washed, &c. in order that men may not perceive we are fasting; particulars which clearly indicate an openness to general observation. It appears to me that our Lord here uses the word fast in the *secondary* sense which it had acquired among the Jews, and that his object is to separate this from outward and ceremonial appendages." Is there not, Sir, a palpable contradiction between this argument and that which precedes? In *this*, it is supposed that our Lord does *not* speak of fasting, in its primary sense; in *that* it is implied that he *does* refer to it in that sense, and "means to give proper directions for observing it, when it should occur: *here* it is intimated that the fasting spoken of is *still* binding, only that it must be freed from pharisaic appendages; and *there*, it is represented as about to be abrogated. So direct an inconsistency as *this*, necessarily destroys the force of one of these arguments. But there is a similar contradiction between the different parts of this last consideration, if we understand it aright. Does it not amount to this? Fasting is not used by our Lord in its primary sense, 1st, because in this sense we cannot practise it with the secrecy enjoined by our Lord; and 2dly, because in this sense it is a private duty, whereas the Saviour's directions evidently relate to a duty of a more open kind. If this be the writer's meaning, does he not intimate that fasting, in the proper meaning of the term, is a secret duty, and yet cannot be secretly observed? We have frequently heard the difficulty of fasting, with the privacy which our Lord enjoins, urged against understanding the word in its primary signification; but what kind of secrecy does the Saviour require? Not that which necessarily excludes all except ourselves from the knowledge of our fasting; but simply that which will prevent the ostentation and parade which accompanied the fasting of the Pharisees, who observed the exercise that they might be seen of men: the same kind of privacy with which it is proper to dispense alms, or to attend to secret prayer. Certainly it is easy enough to fast with *this* secrecy.

It seems to us that the opponents of fasting have just the same reason to understand the word fast, in this connection, in a secondary sense, not including abstinence from food, that a miser may find for understanding almsgiving in a secondary sense, not comprehending the bestowment of money. In either case, the objector would do well to enquire how far *that* reason proceeds from a secret dislike to the self-denial involved in the *proper* import of these words. To us, it seems sufficiently obvious, that *this* is the sense in which Christ meant to be understood, from the fact, that it was in *this* sense the Jews fasted, when they displayed the ostentation here opposed.

We have heard another objection to the use which we make of the Saviour's words, not urged by the above writer, viz. that Christ intended that his instructions should apply only to the period which was to elapse before the full introduction of the gospel dispensation; that is, till after his resurrection. Here the text in Corinthians, re-

ferred to above, comes to our aid. That was written long after Christ's resurrection, and clearly intimates that fasting was then still a duty.

II. But how, Mr. Editor, did the apostles understand their Lord's will on this subject? Their *conduct* clearly informs us. Christ *foretold* that after his departure they would fast, Matt. ix. 15. Mark ii. 20. Luke v. 35; and we may be assured his words were accomplished. It is also expressly and repeatedly *declared*, that they fasted, Acts xiii. 2, 3, and xiv. 23. It may be said the word "fasted" is here also used in its secondary sense; and with about as much reason it has been asserted, that the words "baptize" and "God" must be understood in their secondary meaning, until baptism and the Saviour's divinity have been entirely explained away. In neither case can we discover evidence that the words ought to be so understood, unless that which the *unpleasantness* of their primary signification affords. This practice of giving words a secondary sense, merely to support a preconceived notion, has done infinite injury to the cause of scriptural truth, and should be avoided with a kind of horror by all the lovers of that truth, unless the connection in which they are employed plainly requires this meaning, which certainly is not the case in the instances before us. Understand the word in these texts in its *primary* signification, and we think it is impossible to deny that the apostles fasted. And if this be the fact, how can we maintain that this practice is not still a duty? Do we understand our Lord's will better than they did, or would they have acted contrary to that will; and would the Holy Spirit have caused their errors to be left on inspired record, without the least mark of his disapprobation, when he has given us their example in other cases for our imitation?—Would they not, on the contrary, have exclaimed against fasting, when they saw others observing it, as they did against circumcision and some other Jewish ceremonies, which were calculated to mar the simplicity and spirituality of the Christian church, had they known it was not sanctioned by the Saviour? That they have not done this, but have actually left us examples of fasting, is quite enough for *us*, who wish not to be thought wiser or more spiritual than they were, and who think we cannot err in treading in their steps. The objector proceeds:—

"In what, then, does fasting essentially consist? If it include abstinence from food, should that abstinence be partial or entire, and how long should it last? Should it be connected with almsgiving? All these and other points are attended with considerable difficulty; a sufficient proof that the practice is abrogated: for were not this the case, it would be more fully explained." Such is the reasoning of many, who forget that all these difficulties may possibly arise from an *unwillingness* to understand the duty. We see no reason why the nature and accompaniments of this exercise should be considered more uncertain than those of prayer. Does not the word *fast* signify abstinence from food, as commonly and plainly as the word prayer signifies asking blessings from God? And are not conscience and Scripture examples as capable of directing us as to the time, &c. of the one duty as of the other? They both *agree* in this, that they must vary with circumstances; and they *differ* in this, that prayer is a constant duty, to which we are called daily; whereas fasting is only an occasional one, to be observed in seasons of special necessity or

moment. Let us surmount the difficulty of *disinclination* to either, and we hesitate not to affirm, that other difficulties will soon vanish.

I am, Sir,
Yours, with much respect,
S. A. P.

Taunton, April 16, 1829.

Anticipation of the Annual Meetings.

Every man who is enlightened, pious, and benevolent, desires to receive and to impart advantage by all his exertions; and no one in this class will disregard such considerations as are adapted to promote this object. It is in anticipation of the Annual Meetings which for a number of years have been held in the metropolis, in connection with the Baptist Missionary Society and other important institutions, that we have introduced the above remarks; and if, by the observations we may make, holy energy and useful exertion shall in any degree be promoted, our present object will be attained.

Among the causes that induce hundreds of persons to travel from distant parts of the kingdom, to incur considerable expence, and to suspend other important operations, that they may meet together in one place, to which they are not expressly summoned by any human or divine command, is that self-love, without the exercise of which no one can be either pure in heart, or holy in conduct. Selfishness, which is an exclusive regard to our own interests, is detestable; but a vigilant attention to whatever will promote our pious pleasure, is both wise and holy. "Thou shalt love thyself" is a divine law, and operates to induce an attendance on those Annual Meetings to which reference is made. There is, if we except the unholy and malignant, no class of human beings who would not expect, in proportion as they understood their nature, much profit to themselves by an attendance on the assemblies we are anticipating. Those who abhor falsehood in every form, and who are pained at every known instance of defective integrity, must be gratified by affording their sanction to measures that are more than any other fitted to promote the existence of those virtues, by the love and practice of which, their own hearts and lives are distinguished; and they cannot but rejoice as they become acquainted with the instances in which the miserable slaves of sin have been delivered from "the bondage of corruption;" instances which exhibit as moral, pious, benevolent and happy, those who were unrighteous, impious, malignant, and replete with infelicity. These transformations of degraded man into dignity and usefulness, have been made by the gospel in all past, and will be effected by it in all future ages; and therefore it is plainly their duty who take an interest in the moral dignity of our race, to sanction, by their presence at our Annual Meetings, measures intended and adapted to produce what they desire; and that they may also hear of achievements, in the existence of which their souls will rejoice. And surely the merciful and good will take care to enjoy a pure delight, by making a few sacrifices that they may attend with us on the occasions that are just at hand. This will not be refused by any whose hearts are really kind; and certainly not by those among whom it is unnatural not to pity the degraded and unhappy. The benevolent will be with us, if they are able, that they may assist in promoting the deliverance of slaves

from their chains; of infants from that death by starvation, or brutal ferocity, unto which pagan parents abandon them; of the aged and those labouring under disease, deemed hopeless of cure, from being murdered by their relatives; and of thousands of widows from burning on the funeral pile:—these will be with us, because the prevalence of that gospel we shall assemble to propagate among the heathen, will cure the more than brutal practices to which we have alluded.

But should any who are only moral and humane be able to refuse us their sanction and aid, those who esteem the Creator and hate idols; those who believe that the unholy and unpardoned are approaching eternal misery, and that all who know and obey Jesus Christ will be finally raised to immortal blessedness, will give us all their prayers and their countenance; such we shall meet at our approaching anniversaries: they will come to enjoy refined pleasure in using those means, and in hearing of their successful application, which are designed to fill our earth with the worshippers of the living and the true God; and which only have the power to form souls for heaven, and to guide them to its undying joys. Not an individual is there in the metropolis, or in the country, who covets those solid and noble delights which the upright, the pious, and the benevolent enjoy—who reflects on the objects of the expected meetings, and can justly afford to attend them, will neglect such an opportunity of attaining to the purest felicity of which on earth our nature is capable.

It must not, however, be forgotten, that there is an object of far higher importance than our present allowed gratification, which we should regard when we attend the Annual Meetings of Christian societies; an object which those who expect to be approved of God, if they would not be for ever disappointed, must zealously labour to promote—and that is, that all who have any abilities to give practical aid to the Missionary cause, may be induced to use them for the salvation of souls, and the honour of God. We devoutly wish that no one will fail to use whatever of power he has, when we meet together, that evangelical science and sanctity may abound in all the earth.

Many will be present at our Annual Meetings, unto whom ability extensively to aid the funds of our good institutions has been given, and we respectfully pray them to use it, because we know it was never more needed than it is at this period. From the East and the West Indies, and other parts of the benighted and unhappy world, a cry of distress has gone forth, which has reached the ears and affected the hearts of those who compose the committees of our best institutions; and that voice asks that missionaries should be sent to teach the ignorant, and to convey the only antidote for sin and misery. It comes from our fellow men, who say they are perishing for lack of knowledge, and that we have the power to help them. Oh, it is melancholy indeed to be obliged to reply to such an appeal, that the contributions of the Christians in England do not enable evangelical societies to comply with what is requested. The most liberal and zealous in our committees are forced to say, our hearts are full of pity, but our funds are more than exhausted.

Many there are who would give if they were able; but is not the number considerable of those who

could present fifty pounds where one only is given? The rulers of this world have too often obliged their people to raise millions of pounds to support the operations of war; and shall the King of Kings be refused contributions, to promote that cause which gives to the human tribes eternal peace? Glorious, indeed, will be the result, if all attend our next anniversaries who may be able; and if all contribute of their property to the full extent of their ability: then it will next year be reported, that where darkness now afflicts, the light of heaven is shining; and that where misery now abounds, the richest felicity is enjoyed.

At the Meetings to which we are looking forward, we shall find a goodly number of the ministers of religion. They will be there to evince, by their presence, that the missionary cause has an abiding place in their regards, and that they are intent on its promotion; as well as to take part in the public proceedings, and to plead the cause of man's salvation. We pray that much holy influence may be afforded them; then no one will so much aim to amuse by what he may say, as to excite into healthy action a pure charity; and to induce all who may listen to form an unfailing determination to employ all his means, that God may be every where known, and that he may be adored by all mankind. If our prayer is answered, all who address the assemblies that may be convened, will be replete with life, but without a particle of levity; and they will all be so truly in earnest as to need no clapping of the hands to animate them: nor will they aim to be admired, but to do good; and instead of long and tiresome speeches, they will give such as are likely to be pleasant and useful. We shall, however, fail without something more than has yet been mentioned; although we have employed the greatest talents, and have contributed the most liberal sums. The divine influence must succeed us, or we utterly fail: and for this we should ardently and increasingly pray. Vain is the help of man, if it operate alone: and we must ask Omnipotence to work for us. Our gold and silver; our study and teaching; our places and prayers, will totally fail unless we have help from God. The sacred book placed on the breast of one that hath ceased to live, would as soon excite his heart into action and holy feeling, as the sermons of men and angels would convert the unrighteous when not made impressive by the hand of God. Man is dead in sin, and the Creator only can quicken him to righteousness. Without being born again, he cannot be a christian; and this is effected by the Spirit. Let us all pray for the gift of the Spirit, in his sanctifying influences, to ourselves, and to all that live. One can contribute the fruits of mental endowments; another can serve with his property; another has powerful and extensive influence; but the poorest and the weakest among us can pray. The Lord is not unwilling to give grace, and he will not withhold his spirit from them that pray for this essential benediction. May the prayers and contributions, and pious labours of all good men, continue and prosper until "the earth is filled with the glory of the Lord." Amen and amen.

A Christian Caution.

To the Editor of the Baptist Magazine.

Sir,

I beg leave to call the attention of your readers to a practice of which

I have seen several instances; it is that of certain members of our churches, on the day of administering the Lord's Supper, absenting themselves from the previous service, and just coming into the place of worship in time to sit down with the other members at the Lord's table.

If this practice should become fashionable among a certain class of professors, (which is likely enough to be the case, if it be not checked) what will be its influence in our churches, what must be its operation on the minds of our ministers, and what will be its place in *the signs of the times?* Many of your correspondents are men of experience and sound judgment, and if they will fairly take the subject up, I doubt not their observations will be of extensive utility.

I remain,
Yours very truly,
OBSERVER.

April 1829.

POETRY.

ZION COMFORTED.

Fair Zion arise from thy deep degradation,
And cast off thy garments of mourning and woe;
Behold on the hills they that publish salvation,
How swift on their message of mercy they go;
To sinners around thee, in gross darkness lying,
Where dread superstition has held supreme sway;
And see them, the star of fair Bethlem espying,
Arise from their torpor, and hail the blest day.

Things gracious and glorious of thee are predicted,
By God thy Redeemer, thy bosom to cheer;
Though long time despised, depress'd, and afflicted,
Thy day shall yet dawn, and thy sun shall appear:
That sun which is destin'd the world to enlighten,
From error's dark mist human minds to set free,
Shall over the moral horizon yet brighten,
And lead all that see him to God and to thee.

Thy ruins shall rise, and thy waste places flourish,
No sorrow or sighing in thee shall be known;
Thy God, as a father, thy children shall nourish,
And blessings divine shower down from his throne.
No want shall be seen throughout all thy dominion,
Destruction, or wasting, or shedding of gore;
But all be made one, both in heart and opinion,
While war's cruel art shall be practis'd no more.

Then Zion arise from thy deep degradation,
And cast off thy garments of mourning and woe;
Thy God will adorn thee in robes of salvation,
And favours unnumber'd upon thee bestow.
All nations to thee shall pay homage and duty,
And monarchs with transports their offerings shall bring;
While thou shalt remain the perfection of beauty,
The praise of the earth, and the joy of thy King.

Snailbeach Mines. S. N.

REVIEW.

Sermons, Lectures, and Occasional Discourses. By the Rev. Edward Irving, M.A. *Minister of the National Scotch Church, Regent Square.* 3 vols. Price 1*l.* 11*s.* 6*d.*

The first volume contains six sermons on the Incarnation. In the preface to these, the author says, p. 5, "The point at issue is simply this; Whether Christ's flesh had the grace of sinlessness and incorruption from its proper nature, or from the indwelling of the Holy Ghost? I say the latter." Mixed up with much pure truth there are many crudities which we should feel no pleasure in transcribing. "And who is he that dares stand up and impugn these eternal truths? Be he whom he may, the devil himself, with all his legions, I will uphold them against him for ever." p. 77.

The second volume is dedicated to Basil Montague, Esq. and his wife, &c. and contains four Lectures with an introduction and a supplement, on the parable of the sower. Here also we have been grieved to observe some worse than idle declamation about "the proscription of innocent mirth, and well-timed hilarity, the violent philippics against the sports and amusements of the field, the proscriptions of that free and easy discourse which our fathers entertained, the formation of a religious world different from the other world, and the getting up of certain outward visible tests of a religious character, the proscribing of all books unless they expressly treat upon some religious subject; also your Moravian establishments, and methodist dresses, and many other things which I could name, savour to me of the same ignorance and misuse of the creature which the Papists carried to its perfection, as indeed they did every other abomination. In one word, all this is bondage, miserable bondage: the creation waileth to be liberated by liberated man." p. 270.

The third volume furnishes seven occasional discourses. 1. On Education: on behalf of the Society for Promoting Christian Knowledge in the Highlands and Islands of Scotland, 1825. 2. The Three unclean Spirits, preached before the Continental Society, 1827. 3. God's controversy with the Land: preached in aid of the collection for the Manufacturing Poor, 1826. 4. Drying up of the Euphrates: first of a series of Prophetic discourses, June 1827. 5. The Curse (Gen. iii.) as to bodily labour, &c. preached at Birmingham, on the opening of a new church, 1824. 6. The Kings of the East, or the Ten Tribes. 7. Cause and Remedy of Ireland's evil condition: preached before the Hibernian Society, May 1825.

We should think ourselves severely punished, if we were condemned and compelled to read every line of these large volumes, including twelve hundred and fifty-three pages. For we confess we have largely partaken of the general disappointment respecting Mr. Irving. When we first saw him in London, in a high commanding station, with powerful talents and acknowledged learning, attracting large numbers of hearers by the fervour of his zeal, and engaging the attention of distinguished personages, even (to use his own words) "the princes and the nobles, and the counsellors of this great empire," our expectations were highly raised. We fondly hoped that he might become a burning and a shining light; and that many who would never be likely to hear other Evangelical preachers, might by his ministry be brought into the fold of Christ!

Some of his airy speculations and visionary ideas of things to come may be harmless enough, and his want of taste, evinced by the affectation of an uncouth, antiquated phraseology, would scarcely be worthy of notice. But we lament to say, he appears to have imbibed a

fierce, daring, dogmatic, anti-christian temper. Regarding himself as a prophet, he seems to despise his brethren; and adopts a style far remote from "the meekness of wisdom," marring his usefulness, and greatly offensive to many who love our Lord Jesus Christ in sincerity. He will never be great in the sight of the Lord, till he becomes little in his own eyes. And when that happy change shall arrive, he will be admired and loved; honoured by many upon whom he now looks down with supercilious contempt, who nevertheless will not cease to pray for him that in order to his being a more successful teacher of divine truth, he may become a more humble learner of its sacred lessons—draw more largely from the fountain of meekness and lowliness of heart, and be found sitting at the feet of his and our Saviour, clothed and in his right mind.

One of the best pages we have seen is in the conclusion of the seventh discourse, p. 1252, which we shall here transcribe.

"And, therefore, now that we are entering upon our spiritual feast, as it were the Pentecost of the church, when all the tribes do gather up to this city of our Zion, I do exhort every minister who now heareth me, to be in like manner faithful and bold, and to assert the freedom of his office to declare unto all manner of societies, and in all manner of congregations, the whole mind of the Lord concerning that which is for the good of his church. Let the mouth of the prophet be unmuzzled, let his tongue be unshackled, let his heart know in what he has believed, and let his mouth declare it. Wait not for the smiles of approving dignitaries, nor the applauses of approving people; but wait for the Spirit, and expect that Spirit, whom Christ hath pronounced to be with us, and to be unto us for a mouth and wisdom. The time is short, the visible church is fast falling into apostacy of one kind or another. The dry-rot of infidelity, the rage of sectarianism, the decay of faith, the palsy of expediency, the vile leprosy of a religious world, are all in active operation under Satan's ministry; and what is there to oppose her withal, but the incorruptible word of truth from Christ's ministers? It doth not become you to float with the stream; yours is to stand upon the rock, and observe how the currents of the people set, and to give them warning. You are not faithful to the people, when you go as they bid. They ought to go as you bid; and if they do not, either you are not Christ's priests, or they are not Christ's people. Sound the channel, consider the courses, calculate the known sailing of the church, and guide the fervent bustle into which at this season she is thrown. This is the office of the shepherds of the people, of the watchmen of the city."

An Epitome of the General Councils of the Church, from the Council of Nice, A.D. 325, to the Conclusion of the Roman Council of Trent, in the year 1563. With incidental Notices of other Councils, and an Appendix, containing some Observations on the First Four General Councils, Jewel's Apology, and Nowel's Catechisms. By the Rev. Richard Grier, D.D.

This is, on the whole, a very valuable work; but had the author been a nonconformist, instead of a zealous friend of the English national church, we think a far better book would have been produced. Believing, as the divine word compels us to do, that human councils, by whomsoever called or composed, are of no authority in matters of religion, we cannot but rejoice when a respectable opponent of these odious confederacies arises, and in this class we place the present author. Jesus Christ is the sole and perfect lawgiver of the Christian church, and since he is thus qualified, and has been divinely appointed to such a station, it is detestable arrogance in any man, or community of men, to presume to invent articles of faith, or enact laws of worship which have not been communicated by the Son of God. The Scriptures uniformly represent the Deity as exercising the greatest patience toward those who offend him, and we are of opinion that no illustration of this character can be produced, which will place it in a fuller light than that which is found in the existence, for one minute, of any human council, assembled to make laws for the church of God. Did not Jesus Christ know what was, and all that was, proper and necessary for the instruction and purification of men; as well as for the adoration of God?

Are not believers complete in him; and is it not the whole of religion to believe what he teaches, and to do what he commands? There is not one particle of religion in the whole Christian world, of which God is not the parent, for it "cometh from above;" of which holy love is not the soul, for if we "have not charity," we are "nothing;" of which Scripture is not the rule, for "all Scripture is given by inspiration of God, that the man of God may be perfect;" and of which heaven is not the reward, for the Lord giveth to his "sheep eternal life."

In what need, then, do we stand of the miserable, selfish, and often frightfully unholy opinions and enactments of men? Let governments uprightly and mercifully rule the affairs of this world, but never invade the province of religion. The word and the Spirit of God do not need the unholy aid of human inventions and sanctions; all that is needed to our salvation is the reading of the sacred book and prayer for the divine influence, with the unfettered practice of all we believe.

The truth of these sentiments will be corroborated by a perusal of the volume before us, in which the manifest errors, the palpable contradictions, the enormous pride, and unholy selfishness of the ancient councils is fully displayed. It is here well established, that the supremacy of his *un*holiness the Pope was a cunning usurpation, and that the general councils held previous to his sitting as lord of all below, never gave him that station; and had they done so, the principles of the New Testament already introduced justify the opinion that such an act would have been perfectly unholy, that the impious man who consented to such an elevation was a monster of pride, and that those who solicited him to thus degrade himself were any thing but men of enlightened, noble, and holy minds.

Nothing in our author gives us more satisfaction, than his production of facts completely in refutation of the infallibility of the Romish church. When he is infallible who at one time affirms the earth to be larger than the sun, and then the sun to be of superior size to the earth, the claim above mentioned will stand good; and until this be true, the work we are recommending proves that infallibility is the last attribute that the church of Rome can justly claim. She is here convicted of being established for the selfish purposes of arrogant, covetous, and unholy popes, and cardinals, and priests; and that in her exaltation were unsparingly employed assertions the most false, cunning the most perfect, and injustice the most entire; with cruel tyranny, and numerous murders. From the pages of the work before us, it is also manifest that nothing was ever permitted to exist among men, the pretensions and influences of which have been more false and pernicious than those of popery.

It is with much regret that we now turn to what we are unable to commend. In the eighth page of the preface, but more so in the 328th of the volume, our author clearly approves of a subjection to human authority in religious concerns which we refuse; his station and conduct perhaps suggested and may require this defence. His words are—

> "The first Gregory, bishop of Rome, and one of the great luminaries of the western church in the sixth century, professes his veneration for the first four general councils to be as great as what he felt for the four Gospels themselves; his devotedness to them as perfect, and his approbation of them as unalloyed; because, as he beautifully expresses it, the pillar of his holy faith rises on them, as on a solid pedestal."

So then, according to this, the decisions of fallible man are equal to the instructions of the infallible God! Such doctrine may be necessary to the support of certain establishments of religion, but it is not necessary to the support of true piety, nor consistent with the divine word. If these councils had given the words of the Gospels only, they were not needed: if they have used more words than are in the Gospels, or have explained what they supposed was intended by the words of God, they are fallible teachers, not for a moment to be placed on any equality with the divine revelation.

Of the Church Catechism, Dr. Grier says, it "is ever likely to remain in its present state; since, after having commanded the admiration of the best judges for upwards of two centuries, it would be idle to look for further improvement."

We may not be among the approved judges of such things as these, else we would suggest a few alterations; especially the leaving out that passage which teaches that the babe, when it is aspersed, or signed with water, is made "a member of Christ, a child of God, and an inheritor of the kingdom of heaven."

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1. *Intolerance Deprecated: a Lecture delivered at Zion Chapel, Frome, on Thursday Evening, March* 12, 1829. By SPEDDING CURWEN. pp. 42. Fauntleroy and Burton.
2. *A Christian Antidote to Unreasonable Fears at the present Crisis, in Reply to the second printed Speech of the Rev. W. Thorp against Catholic Emancipation.* By JOHN LEIFCHILD. pp. 48. Bagster.
3. *A Letter to the Right Hon. Lord Holland, occasioned by the Petition from the General Body of Dissenting Ministers of London, for the Relief of the Roman Catholics; with Strictures on a Petition of an opposite Nature from some Dissenting Ministers, and other Remarks occasioned by recent Circumstances.* By a Member of the General Body. pp. 40. Holdsworth and Ball.

WHATEVER may have been the state of public sentiment and feeling, previously to the parliamentary conclusion to which the subject referred to in these pamphlets has been brought, we sincerely hope that *now* every method of conciliation will be adopted, and that the principles of genuine candour and catholicism may be found in more ample and extensive operation than at any former period.

In conformity, therefore, with this expression of our earnest desire, we entirely abstain from any critical investigation of the publications on our table, whose authors, we feel assured, will be among the foremost to promote universal amity, and to approve the course which *in this instance* we have prescribed to ourselves, in relation to their pages.

On account, however, of certain mistakes, and consequent misrepresentations, concerning the nature of the union of the ministers who meet at Redcross-street, we insert from "A Letter addressed to Lord Holland," two or three passages, which are designed and adapted to remove erroneous impressions on this subject, and which we cannot but hope will produce that effect.

"Shortly after the revolution of 1688, the nonconformist dissenting ministers in and about the metropolis united together, at first only on particular occasions, but afterwards more regularly, chiefly for the purpose of attending to matters which affected their civil rights and privileges, then so much exposed to injurious interference. This body at first consisted chiefly of Presbyterians and Baptists; the former at that time, and long after, holding the same views of Christian doctrine with the others. The Independents joined at a subsequent period.

"The basis of this union was their common dissent from the Church of England, and their common interest in those civil rights and privileges, for which they and their fathers had been called to contend and to suffer. Though agreeing substantially at the time in their doctrinal sentiments, that agreement was not the professed ground of their union, nor did the parties, by examination, or test, or any other process, take cognizance of each other's religious opinions.

"Though constituting one body or association for certain general purposes, almost entirely connected with the great subject of religious freedom, each denomination exercises its own unquestioned and acknowledged right to choose and deal with its own members, which is done according to any form approved of by itself. The general body, as such, does nothing but receive a report, once a year, of the members who have been received, or who have died, or left the respective separate bodies of which the general body is composed. No control is, or by the constitution of the association can be, exercised over the separate proceedings or members of the several denominations." pp. 9, 10.

"By the special permission of the trustees of the late Dr. Williams, granted from year to year, the ministers are accustomed to meet at the Library in Redcross street,

founded by that gentleman; but they are in no respect connected with that trust, and no part of the responsibility of it devolves upon them. The Library itself is not the common property of the dissenting body, but has exclusively a certain number of trustees, who all belong to the Presbyterian denomination." p. 12.

A Memoir of the late Rev. William Goode, M.A. Rector of the United Parishes of St. Andrew, Wardrobe, and St. Ann, Blackfriars, London, &c. By the Rev. WILLIAM GOODE, M.A. of Trinity College, Cambridge; and Curate of the United Parishes of Christ Church, Newgate-street, and St. Leonard, Foster Lane, London. Second Edition, with an Appendix of Select Letters. Price 9s. Seeley and Sons.

THE late Mr. Goode appears to have been a very serious, modest, spiritually-minded man. This Memoir, which is very creditable to the talents of the writer, traces him from his birth at Buckingham, in 1762, to the termination of his residence at the university; thence to his obtaining the living of Blackfriars: describes his journeys in behalf of the Church Missionary Society, and follows him to his last illness and death, in the year 1816. It contains also a very large review of his character, sentiments, and works, in which something must be allowed for the partiality of filial piety.

That he was a sober-minded, judicious man, may be inferred from a remark made by Mr. Cecil, which is here recorded: "I have never had occasion to alter an opinion which brother Goode delivered on consideration." p. 159.

That he was a useful preacher, appears by an anecdote, p. 208.

"Another great object with him was, to adapt his style and phraseology to the understandings of all. On this point, I have heard him mention with praise a rule Mr. Romaine was accustomed to follow—to fix his eye on the poorest person in the church, and endeavour to preach so as to reach his understanding; and then he could feel satisfied as to the rest.

That he was a high churchman is well known; and if Dissenters in Blackfriars did not regard the warnings of the father, perhaps they will listen to those of the son. Speaking of the Church of England, he says, p. 197.

"His first predilections were in her favour, on the simple, but very sufficient ground, that as there was nothing in her constitution, rightly administered, that could be proved to be of an unchristian or unscriptural tendency, separation from her would be sinful; for a departure from the national and established church, whether it be justifiable or not, necessarily involves the charge of schism, and must ultimately be accounted for as such."

On this very singular and self-contradicting statement we make no comment.

Memoir of Mrs. Ann H. Judson, Wife of the Rev. Adoniram Judson, Missionary to Burmah; including a History of the American Baptist Mission in the Burman Empire. By JAS. D. KNOWLES, Pastor of the second Baptist Church in Boston. pp. 324. Price 5s. Wightman and Co.

WITH the name of Judson, we have for a considerable time been accustomed to connect more of missionary enterprize, endurance, and achievement, than with that of missionaries in general, and the perusal of this Memoir has refreshed and strengthened the conviction which had previously taken possession of our mind. When we consider the series of providential events which propelled Mr. and Mrs. Judson to the shores of Burmah; the difficulties they encountered in commencing and conducting their benevolent exertions there; the extraordinary perils and sufferings they endured during the Burmese war, and their remarkable escape from the designs of savage ignorance and cruelty; the history seems almost to assume an air of romance, and we are strongly reminded of a remark with which we have somewhere met, that—the incidents of real life are more wonderful than any, to which the visionary productions of mere imagination has given currency.

Many of the important facts contained in this highly interesting volume have, in a different shape, already ob-

tained an extensive circulation; but they are here introduced in a clear and connected form, with such accompanying and additional information, as to make the possession of it, to every friend of missionary proceedings, exceedingly desirable; insomuch, that we have no doubt the "Memoir of Mrs. Judson," including, as it does, the history of the American mission to Burmah, from its commencement to the present time, will receive a most cordial and universal welcome.

The work is divided into twenty-one chapters, whose contents are principally derived from the diary, journals, and letters of the deceased; including however, much valuable information from other sources, and is also provided with a neatly engraved map of Burmah. The part of the compiler is very creditably performed; his preface, connecting remarks, and occasional observations, are perspicuous, often spirited, and always pious.

We should be gratified by presenting our readers with an enlarged analysis and copious extracts, but our space is too limited. In the beginning of the year 1812, and the 23d of her age, Mrs. Judson, with her husband, entered on their missionary career; which, during seventeen years, she appears to have pursued with a diligence and devotedness truly exemplary. In August, 1821, her health made it indispensable that she should visit Europe. After spending some time in this country, principally under the hospitable roof of the late excellent Joseph Butterworth, Esq. she visited her native land; whence, in June, 1823, she once more embarked and arrived at Rangoon at the close of the same year. Soon after her return the war commenced, in connection with which, her afflictions and privations, during the two succeeding years, were awfully complicated and severe. When the war terminated, and they were just contemplating a hopeful renewing of their appropriate labours at Amherst, Mr. Judson was called to Ava, in whose absence his beloved wife sickened, and in a few days, in a foreign land, surrounded by strangers, expired; affording to him no opportunity to suggest affectionate encouragement, nor to listen to the expressions of her pious resignation. Of this distressing providence, he writes to her mother in America thus:—

"Amid the desolation that death has made, I take up my pen once more to address the mother of my beloved Ann. I am sitting in the house she built—in the room where she breathed her last—and at a window from which I see the tree that stands at the head of her grave, and the top of the small rude fence which they have put up to protect it from incautious intrusion.

"Mr. and Mrs. Wade are living in the house, having arrived here about a month after Ann's death; and Mrs. Wade has taken charge of my poor motherless Maria. I was unable to get any accounts of the child at Rangoon; and it was only on my arriving here, the 24th ult. that I learned she was still alive. Mr. Wade met me at the landing place, and as I passed on to the houses one and another of the native Christians came out, and when they saw me, they began to weep. At length we reached the house, and I almost expected to see my love coming out to meet me, as usual; but no, I only saw in the arms of Mrs. Wade a poor little puny child, who could not recognize her weeping father, and from whose infant mind had long been erased all recollections of the mother who loved her so much.

"She turned away from me in alarm, and I, obliged to seek comfort elsewhere, found my way to the grave; but who ever obtained comfort there? Thence I went to the house in which I left her, and looked at the spot where we last knelt in prayer." p. 270.

Mr. Judson is still spared to prosecute the important objects of his mission. One short extract from his journal, dated Amherst, July 3, 1827, must conclude our notice of this work.

"One of us having been requested by a friend in Bengal to procure a collection of sea shells, we mentioned it in writing to Moung Ing, a native preacher; to which he replies in a postscript—'In regard to what you say about sea shells, if I can conveniently collect some, I will do so; but as this is a worldly concern, I shall not bestow any effort upon it, and probably shall not effect much'—a resolution not perhaps unworthy the attention of missionaries of a higher order." p. 290.

NEW PUBLICATIONS.

1. *Twelve Discourses upon the Law and the Gospel, preached at St. Dunstan's in the West, London. By the Rev. W. Romaine, M.A. Lecturer of the said Church. A new edition, revised and corrected.* pp. 252. Price 4s. Hamilton. Many are still living who well remember with what pleasure they formerly listened to this respectable minister of Jesus Christ; and they, with many who never had that enjoyment, have, since his departure, perused his printed discourses and other publications with much satisfaction. This new edition of Mr. R.'s Sermons on "the Law and the Gospel," contains discourses on the following subjects: "The necessity of divine teaching—Upon the Moral Law—Upon the Ceremonial Law —Upon the Law of Faith—Upon imputed Righteousness—Upon being righteous overmuch—Upon the right knowledge of the Lord God—Upon the right love of the Lord God—Upon the right love of our neighbour —Upon the cleansing virtue of Christ's blood—The balm of Gilead—Upon the promises of God."

2. *Historical Sketches of the Ancient Native Irish and their Descendants; illustrative of their past and present State, with regard to Literature, Education, and Oral Instruction. By Christopher Anderson.* Our author seems to have used becoming industry in the collection of information, and he has given more of it on the melancholy subject of Ireland's mental wants, and the cruel injuries she has suffered, than we have ever before seen in one, not large volume. And should any human being doubt that Ireland's weal requires that she should possess the word of God in her native tongue, and ministers of the Gospel to explain this sacred book, he only needs to read the volume before us to set him right on these points. Millions in the sister island are incapable of understanding a continued discourse in the English language, and millions are perishing "for lack of knowledge."

3. *Sacred Melodies, &c. By Samuel Miller Waring.* A very pleasing little volume, containing good poetry on useful subjects.

4. *Popery Theological. Another Challenge!—Reply of the Rev. Hugh M'Neile, Rector of Albury, Surrey, to the Rev. Joseph Sidden, Roman Catholic Priest, Sutton Park, Surrey.* Price 1s. 6d. Hatchard and Son.

5. *Christian Baptism: a Sermon delivered at the Rev. J. T. Jeffery's Chapel, Gray's Walk, Lambeth, on Sabbath Evening, Dec. 28, 1828. By Isaac Orchard (late Pastor of the Independent Church, West-street, Walworth,) immediately before himself and several other persons were baptized.* Price 2s. Wightman and Cramp.

6. *A Scripture Gazetteer; or Geographical and Historical Dictionary of Places and People mentioned in the Bible; with Maps, Tables of Time, &c. By John Griffith, Mansford.* 8vo. 18s. bds.

7. *Daily Provision; or a Brief Directory for Christians in general, and more particularly for Ministers. Selected by the late Dr. Ryland.* Price 1s. bound in roan and gilt.

8. *History of the Christian Church, from the First till the Nineteenth Century.* 3 vols. 18mo. cloth. Price 13s. 6d.

9. *An Authentic Narrative. By J. Snelgar, Cambridge.* pp. 50. Price 1s. Westley and Davis.

10. *An Address to Christians on the Signs of the Times. By J. M. Cramp.* Price 6d.

11. *A Review of the last Sermon preached in Scotland by the Rev. Edward Irving, at Kirkcaldy, July 1, 1828, in which his leading Sentiments respecting the Resurrection of the Saints, the Removing of the Earth, &c. are compared with the Views of the most judicious Commentators, brought to the test of Scripture, and proved erroneous. By the Author of Criticisms on Mr. Irving's Lectures.* Price 1s.

12. *A Letter to the Rev. Francis Wrangham, A.M. on the Doctrine of Redemption by Christ. By the Rev. Richard Hale, A.M. Vicar of Harewood, &c.* Hurst and Co. A calm and temperate vindication of *particular* redemption.

13. *Emma de Lissau; a Narrative of striking Vicissitudes and peculiar Trials, with Explanatory Notes, illustrative of the Manners and Customs of the Jews. By the Author of "Sophia de Lissau." Second edition.* 2 vols. 12mo.

In the Press, &c.

A new and improved edition of the Scripture Help, &c. by J. Leifchild.

INTELLIGENCE.

FOREIGN.

AMERICA.

HISTORY OF THE BAPTIST CHURCHES IN NOVA SCOTIA.

Amherst, N. S. Nov. 1, 1828.

DEAR BROTHER DYER,

In compliance with your request, I will now attempt to furnish you with an historical sketch of the Baptist churches in Nova Scotia.*

It appears that there were but very few of the Baptist denomination, among the first emigrants by whom this province was settled, after it was taken from the French, and ceded to the British. There was, however, a small number among those who came from New England. One of them, Mr. Moulton, was a Baptist minister, who was probably the first that preached in Nova Scotia. He began to labour in Horton about the year 1763, and his exertions being crowned with success, a church was formed, consisting of Baptists and Congregationalists. He did not, however, continue long in the province. About the same period, the Rev. John Mason, from New Jersey, laboured for a short time in Nova Scotia; but neither he, nor any other of this order, made a permanent settlement.

It is not uncommon for an object to be promoted by indirect means. Such has been the case in reference to the Baptist interest in this province. The Rev. Henry Alline, though he did not belong to this denomination, was instrumental in greatly augmenting their number.

Mr. Alline was a native of Rhode Island, and was born in 1748. He removed, with his father's family, to Falmouth, N. S. in the year 1760. Having been the subject of deep convictions at the early age of eight, he obtained a hope in Christ in 1775, at which time he was twenty seven years old. The spring following, after some fruitless attempts to obtain a liberal education, he commenced preaching. He lived only about eight years after this time, but during that period he travelled extensively in this province, as also in New Brunswick, and laboured indefatigably, and his labours were attended with remarkable success. Multitudes professed to be converted through his instrumentality, and though some did not adorn their profession, yet many evinced the reality of their conversion, by *bringing forth fruits meet for repentance.*

Mr. Alline, though an eminently pious man, entertained some views which were undoubtedly erroneous. The principal source of his errors seems to have been, an undue regard to *impressions* and *impulses*. As to baptism, instead of instructing his adherents to follow the directions of Scripture, he taught them, that if it was impressed upon their minds, they ought to observe it, adopting whatever mode they thought fit; but he did not himself immerse any. He and his people professed to adhere to the Congregational order, but they were usually called "New Lights."†

Many persons, however, who experienced religion under Mr. Alline's ministry, became convinced, on investigation, that the immersion of a professed believer is the only scriptural baptism, and accordingly submitted to that ordinance;* and several who were at first Congregational, or New Light preachers, are now pastors of Baptist churches.

For some time the churches were, in most instances, composed of Congregationalists and Baptists; and where the latter were the majority, they practised what is termed mixed communion. But as this deviation from primitive order, while it bore the semblance of charity and candour, evidently proved a source of confusion and contention, it has been found much more conducive to the peace of Zion to conform strictly to the laws of her King; and to separate, on friendly terms, from those whose views of the ordinances of the Gospel differ materially from ours.†

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* The chief sources of my information, besides my personal knowledge, are statements received from several of my brethren in the ministry, the ministers of the Association, and the Rev. Mr. Benedict's History of the Baptists.

* It is not two months since the writer baptized a Mr. T. A. who is a native of England, upwards of eighty years of age, that was converted under the labours of Mr. Alline.

† Permit the writer to mention, without any design to censure such as practise otherwise, a circumstance which tended to establish his mind upon this subject. The first time he was called to administer baptism, two persons requested immersion, and two others proposed to unite with them in church

Having made these preliminary remarks, I will proceed to give you a brief account of the churches composing the Nova Scotia Baptist Association, distinctly noticing each.

I. HORTON.—After the constitution of a church here, which has been already mentioned, considerable additions were made during the time of Mr. Alline. Soon after this, a Mr. Piersons, a native of England, who was a Baptist minister, settled with them. Under his ministry they adopted what is called unmixed communion. This appears to have been the first Baptist church of the present order ever established in the province. Mixed communion was afterwards introduced for a time, but it has not been practised since 1809.

About 1790, Mr. Piersons removed to Hopewell, N. B.; and was, after a few years, succeeded by the Rev. Theodore Seth Harding, their present pastor. He had been a Methodist preacher, but was baptized, and subsequently ordained, by the Rev. John Burton of Halifax.

An extensive revival of religion was enjoyed by this church about the year 1800, as also at several other periods. Some distressing reverses, however, were afterwards experienced, and in 1817, a reorganization was found necessary, when the number was reduced to 45.

The harmony of the church was also somewhat interrupted about the year 1821, while Mr. Harding was residing in Fredericton, N. B. through the influence of a preacher from the United States, who called himself a *Christian;* but whose conduct was not conformable to the name which he assumed. When his immorality became notorious, most of the members who had been led astray by him came back to the fold.

In 1822, Mr. Harding returned, and resumed the pastoral charge; since which the church has been in a more prosperous state. It now contains 90 members.

(To be continued.)

DOMESTIC.

Recent Death.

Died, on the 20th of December, 1828, at Soham, the Rev. Edward Woodford, while supplying the Baptist chapel at that place. He was a native of Leicestershire, and had attained only to the 29th year of his age.

WESLEYAN MISSIONARY SOCIETY.

Annual Meeting, at City Road Chapel, Monday, May 4th, the Earl of Mountcashel in the Chair.

The Rev. I. James read the Report, which detailed at very considerable length the operations of the Society. The efforts of the Society had in most instances been crowned with signal success. The idolatry of the heathen was in most places giving way to the light of divine truth. Sunday schools had been established in many heathen nations, and during the past year there had been a very considerable increase in the number of members belonging to the Wesleyan Methodists. The total amount of the receipts was 50,005*l.* 19*s.* 4*d*: 38,871 members were connected with the Foreign Society, of whom the greater part were slaves. The number of children in the schools amounted to 20,000, of whom 10,764 were the children of slaves.

The Right Hon. Sir George Rose, W. Wilberforce, Esq. the Revs. James Parsons, Elijah Hoole (Missionary from Madras), Robert Newton, Jabez Bunting, M.A. Theodore Jewry, Dr. Townley, G. H. Swarty, &c. proposed and seconded the resolutions, in speeches worthy of the men and the cause they advocated. The Rev. G. Morley announced the total receipts of the anniversary to be 1425*l.* 5*s.* 3*d.*

CHURCH MISSIONARY SOCIETY.

Annual Meeting in Freemasons' Hall, Tuesday, May 5th, Lord Gambier in the Chair. The annual report of the Committee, which was very voluminous, related the operations of the Society in its different missions. It stated that—

The Society's income had, during the early part of the year, fallen so far below the current expenditure, as to occasion considerable anxiety to the Committee; but the receipts during the last quarter exceeded 19,000*l.* carrying up the total of the year's to 53,400*l.* In this sum, however, is included upwards of 2,500*l.* under the head of legacies—a much larger proportion than usual; and there is reason to believe that a

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fellowship, one saying that he had been baptized (sprinkled) in his infancy, and thought that sufficient; and the other, that he was never baptized in any way; it was never *impressed* upon his mind, and he did not wish to be. What ought the writer to have done? If he received both these, would he not be guilty of *making the command of God of none effect?* And upon what grounds could he reject one, and receive another, whom he conscientiously considered equally unbaptized?

considerable part of it has been contributed under the form of benefactions, in aid of the known deficiency in the funds, and the repetition of which, therefore, from year to year, cannot be calculated upon. The expenditure of the year, including 4,400*l.* advanced to the Institution Building Fund for the completion of the works at Islington, amounted to upwards of 55,000*l.*; making an excess of expenditure in the year over the receipts, of rather more than 1800*l.*

To the above Report the Treasurer, Mr. Thornton, added, that the amount of last year's subscriptions exceeded the highest amount received in any year since the existence of this Society, by 8,333*l.*; that it was above last year by 10,200*l.*; and above the average of the last three years, by 9,146*l.*

The Bishops of Chester, Calcutta, and Winchester, the Revds. Thomas Mortimer, W. Jowett (Missionary to the Mediterranean), George Hazlewood, Dr. Singer, E. Bickersteth (the Secretary), Joseph Fenn (the Society's Missionary at Travancore), the Hon. and Rev. G. T. Noel, W. Wilberforce, Esq. Matthew Gisborne, Esq. of Calcutta, and Mr. Sibthorp, addressed the Meeting. The account of the effects of the Society's exertions, both in Ireland and in India, were highly gratifying. Respecting the latter, Mr. Fenn observed,

"To those who imagined that we had made no progress in the conversion of the Hindoos to Christianity, he felt great pleasure in being able to state, that in the neighbourhood of Travancore there were many villages, the entire inhabitants of which had renounced Hindooism and embraced Christianity. They had all destroyed their idols, and worshipped God in the spirit of Christian truth; so that in this district, the missionaries had more on their hands than they knew what to do with. Indeed, whichever way we now turned in India, we saw causes going forward which would lead to the belief that God was about to manifest himself in that country in a very striking manner."

BRITISH AND FOREIGN BIBLE SOCIETY.

Annual Meeting in Freemasons' Hall, Wednesday, May 6th, Lord Teignmouth (the President) in the Chair.

The Rev. A. Brandham read the Report of the proceedings of the last year, from which it appeared, that—

There had been no deficiency in the Society's funds, and that the demand for copies of the Scriptures had much increased. The operations of the Society, through the medium of its agents, in Sweden and the north of Europe; in Russia, Germany, Greece, and France, were then brought under review. More than 14,000 Bibles, it was stated, had been distributed in France, by the Paris Bible Society, during the past year. After noticing the appointment of Dr. Turner, Bishop elect of Calcutta, an old and valued friend of the Society, and his acceptance of the office of Vice-President, the Report referred to the transactions of the Society's agents in India. It appeared that the Calcutta Bible Society had distributed 8,700 copies of the sacred Scriptures within the last year, and that the Madras Bible Society had distributed nearly an equal number. An edition of the Bible, in the Chinese language, had been distributed very extensively among the inhabitants of China, who had manifested the greatest anxiety to possess themselves of copies. In the West Indies and South America, the prospects were equally gratifying. The receipts of the last year amounted to 86,259*l.* an excess of 7,315*l.* over the receipts of the preceding year. The total number of copies of the Holy Scriptures distributed in the year, was above 365,000, being 29,000 more than had been distributed in any former year. In Scotland, and particularly in Glasgow, the interest felt in the proceedings of the Society had greatly increased; and in Ireland, the agents of the Society appeared to have conferred most extensive benefit.

The Bishop of Calcutta, in tracing the glorious career of the Society, observed—

I could not go to any part of the world, where the labours of the Bible Society have not preceded me. I trust, by the blessing and favour of Almighty God on its labours, they may be continued and persevered in; and that I and those who succeed me, may enjoy the co-operation of the Society, and find in it the means of confidence and strength to forward the cause of the Christian church in India. But in encouraging you to fresh exertions in behalf of the Hindoos, you should bear in mind that your past success is not to be estimated by the reports of your treasurer, nor by the accounts from your agents abroad; as these do not supply the best means of judging of it. The effects are to be traced, and on this point I would appeal to the authority of every individual who has traced them,—in the progressive change that has taken place in the public

mind in India,—in the preparation of the heart which is there rapidly going forward; and of which the revealed will of God is the recognised agent.

The Bishops of Lichfield and Coventry, Chester, Winchester, the Revds. James Hands, Dr. Singer (Secretary to the Hibernian Society), Mr. Jowett (late Missionary to the Mediterranean), Mr. Reichart (Missionary to the Jews), Dr. Townley, J. Burnet of Cork, and T. Grimshaw; also F. Buxton, M.P. and W. Wilberforce, Esqrs. took part in the interesting proceedings of the day.

LONDON MISSIONARY SOCIETY.

The Annual Sermons on behalf of this Society were preached by the Rev. Dr. Bennett, at Poultry Chapel, from Ps. cx. 3.; J. Burnet of Cork, at Surrey Chapel, from 1 Cor. i. 21.; W. Lucy of Bristol, at the Tabernacle, from Zech. x. 8; D. Dickson, D.D. Edinburgh, at Craven Chapel, from Rom. x. 1.; and J. Julian of Trimley, A.B. at St. Barnabas' Church, from 1 Cor. xv. 25.

The Report Meeting was held at the City Road Chapel, Thursday, May 14, Wm. Alers Hankey, Esq. in the Chair. The Rev. Wm. Orme read an abstract of the Report, after which addresses from the following speakers animated the assembly:—Revds. J. Clayton, Dr. Philip, J. Hands (from Bellary), J. Julian, J. Dixon (of the Wesleyan Connexion), Mark Wilks (from Paris), M. Bisieux (one of the French Missionaries), J. Burnet, J. Campbell (of the Tabernacle), S. Munday, Adrian Vaudest (from the Netherland's Missionary Society), and Dr. Dickson (from Edinburgh); also, T. F. Buxton, Esq. M.P. W. Wilberforce, Esq. M.P. Alderman Venables, and W. Thomas, Esq. of the Madras civil service.

Two circumstances, to which our limits will only allow us briefly to advert, gave a peculiar interest to this anniversary: the introduction to the meeting, by the Rev. Mark Wilks, of three young French missionaries, who were about to accompany Dr. Philip to South Africa. This delightful specimen of the first-fruits of the Protestant churches in France, associated, as it was, with the recollection of what that country had formerly been, produced the strongest emotions, and drew tears from many of the audience. The other circumstance to which we referred, was the allusion made by some of the speakers to the liberation of South Africa from slavery, through the instrumentality of Dr. Philip, which produced a feeling of triumphant exultation.

Mr. Buxton, speaking of this event, remarks—

> Twelve months ago South Africa was doomed to endure the severest cruelties, and to crouch before a monster of the earth, who proposed to call himself the Lord and master of the African's liberty and life; but now if the most exalted personage in that assembly were to go to South Africa, there was not a right or privilege which he could claim as a British subject that did not equally belong, by law, to the poorest Hottentot. He (Mr. B.) exulted in the change; and he questioned whether any change in the history of nations had been so sudden, yet so complete—so silent, yet so effectual. When the measure was brought forward in the House of Commons it did not occupy half an hour; yet of its effect no man could judge. The liberty which the blood of Englishmen had been shed to maintain and secure, was granted, without limitations and exceptions, to a people who had never before tasted of justice, humanity, or law.

The number of native children instructed under the superintendence of the missionaries is between 16,000 and 17,000. The annual expenditure of the Society is upwards of 45,000*l*. It has exceeded the receipts this year by 6,800*l*. The collection at the chapel amounted to nearly 400*l*.

RELIGIOUS TRACT SOCIETY.

The anniversary of this Society was celebrated by a public breakfast at the City of London Tavern, on Friday, the 15th of May. The Revds. R. Marks, Vicar of Great Missenden, Dr. Philip, Dr. Bennett, J. Hughes, J. Dyer, S. Hillyard, W. Jowett, R. Ashton, of Dedham, J. Hands, S. Fletcher (Treasurer of the Manchester Tract Society), Horatio Montague (late Chaplain to

Lord Galway), Dr. Cox, and J. Campbell of the Tabernacle, addressed the meeting. We regret that we have not room for quotation or comment.

The operations of this Society are extended to China, the Indian Archipelago, Van Dieman's Land, the Sandwich Islands, South and West Africa, and various other dark and remote quarters of the globe.

The following is a brief outline of its domestic proceedings:—

During the year, the following tracts and hand-bills have been circulated: 21,000 tracts and 72,000 hand-bills to the Christian Instruction Society; 30,000 Bristol City Mission; 60,000 in the courts and alleys of London, in prisons, hospitals, and workhouses; 243,000, at the pleasure fairs in London and its vicinity; 26,000, among the crowds attending the execution of criminals, and the same number at different horse races; 4,500, to the committee for the houseless poor; 23,000, to soldiers and sailors; 150,000, on the Sabbath day; 6,000, Portuguese tracts to the emigrants at Plymouth. Supplies have also been sent to convict ships; and numerous other important objects have been attended to.

The sums received for sales during the past year, including the gratuitous issues, amounted to 14,441*l.* 14*s.* 6*d.*; for the present year they have risen to 17,244*l.* 5*s.* 7*d.* being an increase of 2,802*l.* 11*s.* 1*d.*

The total amount of the Society's receipts last year was 18,417*l.* 3*s.* 1*d.*; for the present year, it is 22,731*l.* 7*s.* 1*d.* being an increase of 4,314*l.* 4*s.*

The total circulation of publications during the year, amounts to 10,113,463, being an increase of 463,956, without including any of the tracts published at the Society's expence in foreign countries.

PROTESTANT SOCIETY FOR THE PROTECTION OF RELIGIOUS LIBERTY.

The Eighteenth anniversary was held on Saturday, May the 16th, at the City of London Tavern, Lord Viscount Ebrington in the Chair.

The beneficial influence of this Society, in diffusing the principles of liberty of conscience, and in enforcing their observance upon a few intolerant spirits who yet dare to rebel against them, are sufficiently apparent to all who have marked its operations and the history of the times. But its work is not completed, and its vigilance and energies must not be suffered to decline. We regret that we cannot present our readers with the interesting Report of its proceedings, and the many excellent addresses founded upon it.

The substance of that Report, in relation to the past, is embodied in the following short sentence:—"that if the giant demon of persecution has received a fatal blow, yet the lesser sprites of mischief have still been active to oppress and vex; as if they found sad pleasure in annoying, though they may no longer overwhelm."

The prospective arrangements of the Society have reference to the following particulars:—

1. The termination of the clergyman's capricious exercise of power in refusing to read the burial service and other funeral rites.

2. The amendment of the last Toleration Act in various points of practical importance.

3. The exemption of all places of worship from assessment to the poor rates.

And 4. The substitution of Registries of *births* for *Baptismal* Registers.

It is stated that the annual contributions have greatly declined below even the moderate expences, which, where all personal and official duties are gratuitous, the Committee incur. They, however, confidently add, that—

"If yet an object important to the independence or the honour of Dissenters, or to the great cause of liberty, remain to be attained, they know too well the high and sacred principles, the love to freedom, and the enthusiastic liberality and zeal of their brethren and their friends, to entertain one doubt, that then, and on a moment's bidding, ample and superample funds will be willingly and profusely supplied; and they will not be deterred, by a lack of funds, from opposing a barrier to any new inundation of intolerance, or from promoting the cause of religious freedom in the British empire, or throughout the earth."

The Revds. Dr. Bennett, Dr. Dixon, Dr. Philip; also Colonel Addison, J.B. Brown, Esq. of Wareham, &c. addressed the meeting.

LONDON HIBERNIAN SOCIETY.

The annual meeting of this Institution was held on Monday, May 4, in Freemasons' Hall, Great Queen-street, the Right Hon. Lord Bexley in the Chair.

The Noble Chairman, in a short speech, which was very indistinctly heard, particularly recommended temperance and prudence in the operations of the Society. It appears from the Report, that

"The Day schools have advanced from five hundred and twenty, as reported last year, to six hundred and thirty, containing forty-seven thousand, nine hundred and sixteen scholars; of whom nineteen thousand, seven hundred and ninety-three were Roman Catholics, and twenty-eight thousand, one hundred and eighty-three were Protestants; it thus appears, that above one thousand more Roman Catholics have been educated in your Day-Schools, in the last, than in the preceding year; while the increase of Protestant scholars has been nearly four thousand."

"The Society's Sunday schools now amount to four hundred and eight, being an increase of one hundred and thirty-seven, over those of last year, and containing sixteen thousand seven hundred and forty scholars, while the adult schools have advanced to two hundred and sixty-one, in which ten thousand eight hundred and sixty-four scholars have been enrolled. By far the greater part of the adult scholars are of the Romish persuasion; many of them habitually speak the Irish language; and almost all learn, in the course of one season, to read with fluency, either in English or Irish, the New Testament."

"The Society has distributed, during the last year, by means of its schools, and Scripture readers, four thousand five hundred and fifty-two English or Irish Bibles, and eighteen thousand four hundred and fourteen English or Irish Testaments; these, together with the former distributions, amount to above 209,390 copies of the Holy Scriptures dispersed by your instrumentality."

"The gross receipts of the year amount to 7,809*l.* while the expenditure has reached 8,917*l.* leaving a balance against the society of 1,108*l.* on the current year's account."

Viscount Lorton, the Rev. J. W. Cunningham, Lundy Foot, C. Townsend (from Ireland), G. Clayton, Dr. Stopford (of Letterkenny), Dr. Singer, the Hon. and Rev. G. T. Noel, H. Lyte (of Brixham), T. Webster, the Secretary, Dr. Thorpe, and Hugh M'Neile; also James Cummings, Esq. (of Cork), and W. Wilberforce, Esq. spoke in succession on the interesting object of the Society.

BRITISH AND FOREIGN SCHOOL SOCIETY.

Annual Meeting, Freemasons' Hall, Monday, May 11, Lord John Russell in the Chair

From the treasurer's accounts it appears, that the receipts during the past year exceed 2,600*l.* and the expenditure amounts to above 2,400*l.* thus leaving a balance of receipt beyond the expenditure of about 200*l.* A subscription has also been entered into, to discharge the outstanding debt of the Society, which amounts to 2,656*l.* being an excess of 296*l.* after satisfying all claims, and leaving the stock and school-houses the unincumbered property of the Society. These gratifying facts will be received with delight by the whole country, as they were by the meeting.

We regret that our limits will not allow us to insert a detailed account of the domestic and foreign proceedings of this valuable Society. It is pleasing, however, to observe, that the patriotism and philanthropy which called it into being, must be rewarded by witnessing its extension and utility.

The meeting was addressed by C. Barclay, Esq. M.P. Mr. T. Spring Rice, M.P. Wm. Wilberforce, Esq. Mr. J. Barber, Revds. Dr. Philip, Rowland Hill, Jos. Fletcher, John Burnet, of Cork, and Mr. Edwards, Secretary to the Baptist Home Missionary Society.

The American Ambassador was present on the occasion.

SOCIETY FOR PROMOTING ECCLESIASTICAL KNOWLEDGE, TO BE CONDUCTED BY EVANGELICAL DISSENTERS.

The first general meeting of the friends of this Society was held at the City of London Tavern, on Saturday morning, May 16. A respectable company of Dissenting Ministers and gentlemen, several of whom were from the country, breakfasted together previous to the commencement of business. After the removal of the cloth, Benjamin Hanbury, Esq. was called to the chair.

The following extract from the Address may be sufficient to acquaint the reader with the object of the Society, and we trust to secure his co-operation.

Referring to the efficiency of tracts to circulate both scientific and sacred knowledge, it proceeded to state—

That the different branches of the Christian church should avail themselves of the same means for giving currency to their distinguishing tenets, is but a natural consequence of sincere belief, operating upon an energetic mind.

The religion endowed by the State, has circulated tracts on the claims of the established church, on baptismal regeneration confirmation, and other peculiarities, from which multitudes dissent. Those who adopt the opinions of Socinus, have, in the same manner, attempted to give prevalence to their creed. Arminians have their Tract Society, and ultra-Calvinists theirs.

It may, perhaps, be thought dishonourable to those who believe a certain system of ecclesiastical polity to be taught and enjoined in the New Testament, that they have not yet employed an instrument so efficient, to make known the nature and materials of a scriptural church; the principle on which it is founded; the officers instituted by Christ its head; the ordinances which it should celebrate; and the advantages that result from a faithful adherence to the regulations of infinite wisdom, sanctity and grace. That those who adopt these views should have been the last to disseminate them, by means of tracts, is certainly such a proof of their candour as should screen them from the charge of sectarian bigotry, if they at length, feel themselves compelled, by faithfulness to their principles, to come boldly forward, and lay them frankly before the public mind, that they may obtain the general adoption which they so well deserve.

The Rev. Dr. Cox introduced the business of the meeting; the Revds. Messrs. Murch, Dobson, Turnbull, Morris, and Blackburn; also J. Brown, and J. G. Metcalfe, Esqs. proposed and seconded the respective resolutions.

Dr. Bennet and Dr. Cox are Secretaries to the Society.

Here, for the present, for want of space, not materials, must close our account of the May Meetings—those annual exhibitions of Christian zeal and benevolence by which our spirits have been refreshed, but to which our pages can do no justice. If our readers wish to see a full report of them, they will find it in "The World" Paper, to whose extended statements we have been partly indebted for the brief outlines we have been able to furnish.

BAPTIST HOME MISSIONARY SOCIETY.

The Annual Meeting of the above Society will be held (D.V.) on Tuesday evening, June 16, 1829, at the City of London Tavern. Chair to be taken at Six o'clock precisely, by Sir Thomas Baring, Bart. M.P.

The Committee of this Institution desire to record with devout gratitude to the "Father of lights, from whom cometh every good and perfect gift," that, by the liberal and increased contributions of the religious public, they have been enabled to employ Thirty Home Missionaries during the greater part of the last year; besides affording occasional assistance to an equal number of Village Preachers. Through the divine blessing their agents have not laboured in vain. A list of their stations is hereunto subjoined for the inspection of all who desire the moral and spiritual improvement of our fellow-countrymen.

Amidst successful labour and increasing resources, the Committee would thank God and take courage. Still, whilst there are new stations of great promise daily offering, and claims the most urgent and affecting constantly presented for more Missionary instruction, they cannot state without deep regret that their *present engagements exceed by one-half the stated income of the Society*; and that there are at this time several approved Ministers whom they are prevented from sending forth, entirely for want of funds to support them.

It is, therefore, earnestly hoped that our kind and assiduous collectors and contributors will feel the necessity of unwearied zeal in this labour of love; and, that in an age and country distinguished for Missionary exertion, the land of our fathers will not be neglected, till every neighbour and every brother shall know the Lord, from the least even to the greatest.

Signed, on behalf of the Committee,
SAMUEL SALTER, Treasurer.
F. A. COX, LL.D. } Secs.
J. EDWARDS, }

Fen Court,
May 14, 1829.

County.	Station.	Misionary.	Vill.	S. S.
BERKSHIRE	Cholsey	S. Cooper	Three	2
BEDFORDSHIRE				
BUCKINGHAMSHIRE				
CAMBRIDGESHIRE	Landbeach	W. Harris	Three	2
CHESHIRE	Chester			
CORNWALL	Gwinear			
	Helston	J. Lane	Four	2
	Marazion	J. Parsons	Five	2
CUMBERLAND				
DURHAM	South Shields	J. Dawson	Three	1
	Stockton	W. Leng	Three	2
DERBYSHIRE	Chesterfield			
DORSETSHIRE	Dorchester	— Sincox	Two	1
	Chideock	— Glanville	Three	2
DEVONSHIRE	Croyde	J. May	Three	2
	St. Hill	C. Hawkins	Three	2
	Great Torrington	T. Pulsford	Four	2
	Sheepwash	R. Pyne	Four	1
ESSEX	Langham	S. Saunders	Three	1
GLOUCESTERSHIRE	Lechlade	R. Breeze	Four	2
	Winstone	T. Davis	Four	2
HUNTINGDONSHIRE				
HEREFORDSHIRE	West Side	J. Davis	Four	1
	Ledbury	Hon. G. R. Curzen.	Three	1
HERTFORDSHIRE				
HAMPSHIRE	Isle of Wight	Various	Four	1
	Niton		Three	1
	Yarmouth	— Watts	Three	1
	Anmore	H. Crossman	Four	2
	Romney	J. Metters	Five	2
KENT				
LANCASHIRE				
LINCOLNSHIRE	Gainsborough			
LEICESTERSHIRE	Appleby	J. Barnett	Three	2
MIDDLESEX				
MONMOUTHSHIRE	Penrose	M. Jones	Six	1
	Penalt	J. Burroughs	Three	1
	Ragland	J. Harris	Four	
NORTHUMBERLAND				
NORTHAMPTONSHIRE	Aldwinkle	D. Parkins	Four	2
NOTTINGHAMSHIRE				

County.	Station.	Misionary.	Vill.	S. S.
NORFOLK	Tittleshall		Three	1
	South Creek	J. Grimes	Four	1
	Swaffham	J. Hewitt	Four	2
	Shipdham	J. Rouse	Two	1
OXFORDSHIRE	Chalgrove	J. Crook	Three	2
	Bloxham	D. Nunnick	Two	1
	Woodstock	C. Duskin	Two	1
	Cleavely	J. Hiorns	Two	1
	Wheatley		One	1
RUTLANDSHIRE				
SHROPSHIRE				
STAFFORDSHIRE				
SUFFOLK	Sutton	S. Squirel	Three	1
	Otley	J. Cole	Four	1
	Stoke Ash	I. Cooper	Three	1
	Horam	M. Harvey	Three	1
	Halesworth	J. Gowing	Four	1
SURRY				
SUSSEX	Medhurst	W. Stokes	Four	2
SOMERSETSHIRE	Highbridge		Three	2
	Perriton	J. Cocks	Five	2
	Wedmore	J. Chandler	Three	2
WESTMORELAND				
WARWICKSHIRE	Kenilworth	J. Cole	Three	1
	Southam		Three	2
	Kineton	J. Cook	Three	2
WILTSHIRE	Semley	G. Shell	Five	2
	Berwick	— Chapman		
WORCESTERSHIRE				
YORKSHIRE				
NORTH WALES	Llanwrist	J. Thomas	Seven	2
	Llangollen	J. Pritchard	Five	1
SOUTH WALES	Bridgend	J. James	Five	3
		J. Richards		
GUERNSEY	St. Peter's Port	J. Naut	Five	4
SCILLY ISLES	St. Mary's	C. Rogers	Three	2
	Tresco	E. Webber	Two	2
	St. Agnes	J. Nicholls	Two	2
	Brehar	J. M'Farlane	Two	1

PRESCOT STREET AUXILIARY IN AID OF THE BAPTIST MISSIONARY AND THE BAPTIST IRISH SOCIETIES.

The anniversary of this Auxiliary was held at Prescot Street Meeting-house, on the evening of the 27th of April, and was respectably and numerously attended. W.B. Gurney, Esq. occupied the chair with his accustomed ability. The Rev. John Campbell, Thomas Griffin, John Dyer, Eustace Carey and others addressed the meeting, and a very pleasing interest was excited on behalf of the Missionary cause, which we trust will be of permanent influence. This useful Auxiliary has contributed £60 towards the Baptist Missionary Society, and £30 towards the Baptist Irish Society, during the past year; about one fourth of the whole sum having been subscribed by the teachers and scholars of the Sunday school. Besides other Resolutions of merely local interest, which were adopted by the meeting, we cheerfully transcribe the following for more extended circulation.

"That we cordially approve, and regard with entire and undiminished confidence, the proceedings of the Baptist Missionary Society; we earnestly pray that the divine blessing may accompany all its efforts, and the efforts of every other Society, which aims to circulate a knowledge of the gospel amongst our perishing fellow men."

"That we regard the present crisis as being peculiarly favourable for the most strenuous and persevering exertions on behalf of Ireland, and we therefore pledge ourselves to support with our utmost ability the labours of the Baptist Irish Society."

CAMBRIDGE BUILDING FUND.

At a Meeting held in the Meeting-house, St. Andrews Street, Cambridge, March 15, 1829, the following Resolutions were submitted and agreed to.

1. That we consider it our duty as Christians, and as Protestant Dissenters, to render occasional assistance, according to our ability, to those congregations who may be unable to defray the whole expence of building, enlarging, and repairing their Meeting houses.

2. That from a conviction of the many and serious evils connected with the present mode of soliciting contributions for these objects, it is our determination as a society, to discourage henceforth all personal applications, and to give assistance only to such cases as are sent by letter to be laid before a committee for their consideration.

3. That it is desirable to raise a fund by subscription, to be appropriated in aid of proper cases, in such proportions as in the judgment of the committee they may require.

4. That the committee shall consist of all annual subscribers of one guinea and upwards, that they shall meet quarterly at the vestry, and that five shall be a quorum.

5. That the subscriptions be collected half yearly in advance, and to be considered as commencing from January 1st, 1829.

6. That Mr. Adams be treasurer, and Rev. T. C. Edmonds and Mr. James Nutter secretaries to this society.

7. That the four quarterly meetings be held on the first Friday in January, April, July, and October in each year.

LEICESTER (HARVEY LANE) BUILDING FUND.

Since the establishment of this fund in September the following sums have been appropriated.

Appleby	£10	0	0
Guilsborough	10	0	0
Burton on Trent	10	0	0
Gretton	7	0	0
Burslem	7	0	0

As applications have come to hand from Woodstock, Scarborough, Crockerton, Canterbury, Winchester, Whitchurch in Shropshire, Barnstaple and Waterford, the Committee avail themselves of this early opportunity of publishing a resolution adopted at their last meeting, viz. "That the Committee of Harvey Lane Building Fund suspend all attention to foreign cases till relieved from domestic pressure.

In explanation, it may be expedient to state, that the church and congregation assembling in Harvey Lane, are contemplating the erection of a vestry school-room, and the purchase of a piece of ground for interment, the want of which, subjects them to the most serious inconvenience, and that, not only in equity, but in pursuance of one of the rules adopted at the formation of their building fund, they are required to supply the wants of home, as well as to extend aid to causes abroad. The Committee, therefore, respectfully announce, that they cannot attend to any case whatever, till they are out of debt at home, of which timely notice will be given.

ORDINATIONS, &c.

LAKE LANE, PORTSEA.

On Thursday, April 23, the Rev. W. Davies, late a student of Bradford Academy, was ordained as co-pastor with the

Rev. J. Clay, over the Church meeting in Lake Lane, Portsea. The Rev. J. Neave introduced the business of the day and asked the usual questions of the church and the minister. The ordination prayer was offered up by the Rev. W. H. Murch, the respected Tutor of Stepney Academy, and the Rev. C. E. Birt, A.M. delivered a most excellent charge to the minister, founded on Matt. xxv. 21; the Rev. T. Morris gave an appropriate charge to the people from Heb. xiii. 7. The Rev. Messrs. Cakebread, Carruthers, (Independent of Gosport,) Shoveller, Clay, Crossman and Tilly conducted the devotional parts of the service.

The church in Lake Lane has been raised through the blessing of God on the united efforts of the brethren, Tilly and Clay of Portsea, who commenced a weekly lecture there in a school-room about eleven years since; there is now a commodious chapel well attended, and a large Sunday school of about 600 children, the whole presenting a pleasing prospect of usefulness. We are happy to learn that there are now eight Baptist churches in Portsea and its vicinity, at suitable distances from each other, and in harmonious co-operation.

NOTICES.

It is proposed to hold the Meeting of the *General Union* at Carter Lane, as usual, on the Wednesday, in the Baptist Missionary week, June 17, at six o'clock, as Dr. Rippon anticipates the pleasure of distributing among his ministering brethren in and round London and Westminster, who usually have attended this service, and others who bring a letter and minutes from the Associations to which they belong, a few hundreds of his Selection of Hymns, and Dr. Watts's Hymns and Psalms, also Baptist Catechisms, and Dr. Ryland's Six Views of Believers' Baptism. These will be distributed *gratis* to the ministers, to ease their journeying expences, but they will be at liberty to dispose of them to the less affluent members of their churches, at a price considerably reduced.

A few complete sets of *Dr. Gill's Exposition*, also, of the Prophets, and the New Testament alone, may then be had, for *poor ministers only*, at *half the selling price*, but not after the meetings of that week.

The ministers educated, or in course of education, at the Baptist Academy, Bristol, will dine together on Tuesday, June 16, at half-past two o'clock, at the King's Head, Poultry. Other friends to the Institution, both ministers and laymen, are admissible on the introduction of a member.

The Sixtieth Anniversary of the Bristol Education Society will be held on Wednesday and Thursday, the 24th and 25th of June, when the attendance of the subscribers and friends is requested. Dr. Steadman is expected to preach at Broadmead on the Wednesday evening, and the public meeting will be held on the Thursday morning.

The Northamptonshire Association will be held at Loughborough, on Tuesday and Wednesday, June 9 and 10. The ministers put up at the Bull Head Inn.

On Whit Monday, June 8, the Annual Sermon to Young People will be preached at the Chapel, Lower-street, Islington, by the Rev. J. Yockney. Service to commence at half-past six o'clock.

The Anniversary of West Drayton Chapel, will take place on Wednesday, June 3, 1829, when the Rev. T. Price of Devonshire Square, is expected to preach in the afternoon, service commencing at half-past two; and the Rev. Dr. Styles in the evening, service at six. Tea will be provided gratuitously, to which the friends of the object are respectfully invited. Drayton is one mile and a half from the Bath Road, at the 15th mile from Hyde Park Corner.

PUBLIC MEETINGS IN JUNE, 1829,

With Names of the Chairmen or Preachers.

1. Noon 12. District Visiting Society, Annual Meeting, Argyll Rooms, Regent-street.

4. After. 1. London Female Penitentiary, Annual Meeting, Penitentiary, Pentonville, Sir Thomas Baring, Bart.

4. Even. 6½. Baptist Home Missionary Society for Scotland. Annual Sermon, Finsbury Chapel, Finsbury-circus, Rev. Dr. Henderson.

8. Even. 6½. Baptist Home Missionary Society for Scotland, Annual Meeting, John's Street Chapel, Gray's-inn-road, Thomas Thompson, Esq.

14. Even. 6½. London Baptist Building Fund, Annual Sermon, Salters' Hall Chapel, Rev. Joseph Kinghorn.

15. Even. 6. London Baptist Building Fund, Annual Meeting, Salters' Hall Chapel, William Brodie Gurney, Esq.

16. Even. 6. Baptist Home Missionary Society, Annual Meeting, City of London Tavern, Sir Thomas Baring, Bart.

17. Morn. 11. Baptist Missionary Society, Annual Sermon, City-road Chapel, Rev. W. H. Murch.

17. Even. 6. Baptist Missionary Society, Annual Sermon, Surrey Chapel, Rev. Thomas Swan.

18. Morn. 11. Baptist Missionary Society, Annual Meeting, Spa-fields Chapel.

18. Even. 6½. Stepney Academical Institution, Annual Sermon, Eagle-street Chapel, Rev. Samuel Saunders.

19. Morn. 7. Baptist Irish Society, Annual Breakfast, City of London Tavern, J. E. Gordon, Esq.

IRISH CHRONICLE,

JUNE, 1829.

During the progress of another year of the Society's operations, which is now nearly concluded, there have not been wanting the most satisfactory evidences that the objects of the Institution continue deeply to interest the minds, and share in the benevolence of its friends and supporters. No one, it is presumed, will be of opinion that we have now arrived at that period in the history of Ireland, when it will be proper to relax our endeavours to impart to its inhabitants the unspeakable advantage of scriptural instruction; but rather that the time is now fully come when exertion should be employed to the utmost limit of its capability, to emancipate the mind from the dominion of ignorance, and the slavery of superstition. It is, therefore, confidently hoped that the approaching annual meeting of the Society will be distinguished by the same unanimity of concurrence and co-operation which have uniformly characterized every one that has preceded.

The Committee having reviewed the appointment of Mr. Davis to remove from Clonmel to England, that he might become collecting agent to the Society, are induced to conclude that, on account of his family, such a measure would involve too serious a responsibility, and have, therefore, unanimously resolved to request his continuance in Ireland.

The Annual Meeting will be held at the City of London Tavern, Bishopsgate Street, on Friday morning the 19th inst. Captain J. E. Gordon has promised to preside. The Chair to be taken at 7 o'clock.

Rev. J. Wilson to the Secretaries.

Sligo, April 18th 1829.

Dear Brethren,

Since my last, I have been in the north for nearly a month collecting for the Society, and was met in Belfast by Mr. Franks, where we were more than usually successful, and in general, I am happy to say that the interests of the society appeared to be more deeply felt, and its importance acknowledged.

I did not remain so long as I intended, in consequence of the indisposition of Mrs. W. but Mr. Franks very kindly engaged to be at the places where I was expected, as well as some others, and has not yet returned. It gives me great pleasure to add, that both in the north and in Connaught the contributions to the Society are increased. Since my return I have found the door of usefulness apparently widening for the agents of the Society, the violence of opposition has in some cases abated, and notwithstanding the prevalence of political excitation, the number of attentive readers and hearers of the Scriptures is increasing. I have not yet seen many of the schools, but they are now necessarily thinly attended, in consequence of the spring work, but I hope many of the children will have returned to the schools by the time that Mr. Franks arrives, as he is then to travel with me to inspect them.

You will be gratified to learn that the health of your invaluable agent, W. Moore, is considerably improved, and I am indulging the hope that the Lord has more work for him to do, ere he takes him to himself; that he designs to give him more souls for his hire, and seals to his labours. Some of the journals of the other readers which accompany this, will also shew that their exertions are not in vain, that they may all be more successful, is the prayer of

Yours affectionately,

J. Wilson.

To the Secretaries of the Baptist Irish Society.

Limerick, April 17th 1829.

My dear Friends,

As I am just going off to preach, I have not time, nor I confess much desire to enter into a detailed statement of my humble labours during the month which is nearly

expired since my last letter. During the first week of it, I went to Camas and preached, and expounded eleven times to the dark and barbarous people in that part of the county of Limerick. I never saw such submission to priestly influence. I should write much to give you an idea of it. I took the greatest pains in reasoning and pointing out to them the Scriptures, wherein the Lord commanded them to read and teach them to their children. On my return to Limerick, I went off immediately to the county Tipperary, and preached at Cloughjordan the first Lord's day in this month. I expounded at Clearmant, and went to Nenagh, Birdhill, &c. On the second Lord's day I preached morning and evening at Birdhill, to principally Roman Catholic congregations, the tenants of Mr. Ormsby, in his house. That gentleman and family are trying to get a minister of the Established church there entirely to reside, as they are most attached to that form, then there will be no occasion of Mr. Brown the Independent minister or me going. On Monday I left Birdhill, after inspecting the school, which gave me great satisfaction, and walked to O'Briensbridge and Montpelier to inspect the school and to preach. My heart sickened and sunk, when I found the fine female school reduced that day from 69 to 30 children. But I expect it will soon increase again. The people are anxious for the education of their children. The priests are the scourge, and the terror, and the ruin of Ireland.

I remain,

My dear Friend,

Yours in truth and affection,

W. THOMAS.

From J. P. Briscoe.

Ballina, 18th April, 1829.

DEAR BRETHREN,

DURING the month that has elapsed since I last addressed you, I have been employed in preaching at different places, paying the men their salaries, and collecting for the Society in my district. When I last wrote to you, I had not commenced the business of collecting, being prevented by sickness. I have now collected thirty-seven pounds, which I have forwarded to Mr. West. I have not yet finished, and am certain that I shall obtain more. I intend (if the Lord will,) going to Westport next week. Since my last I have preached five times at Mullafary, four times at Easky, occasionally at Ballinglen and Tullylynn, besides my regular engagements on the Sabbath at Ballina. On the 21st of last month, W. M'Adam our teacher in Mullafary, and formerly a member and an elder of the Presbyterian Church there, was baptized by me, and is united to our church in this place. He has for years been enabled to support the character of a good man. Whenever I preach I have large and respectable congregations, and frequently find it difficult to obtain a place sufficient to contain them. In Ballina I have had for some time past crowded congregations on Sunday evenings. I am on those opportunities delivering lectures on the thirty-nine articles of the Church of England, which have excited a good deal of attention. The result is with the Lord; may his blessing be added to crown them with success.

We did not forget *yesterday*. Being the day appointed for prayer by our churches in England, we met to unite with them at the "Throne of Grace." I commenced the service by explaining the objects of the meeting, and then read the second chapter of the prophecy of Joel, after which we sang the 210th hymn in the selection. Three of the brethren, viz. Samuel Browne, William M'Adam, and Thomas Berry, successively engaged in prayer, with singing at proper intervals. I then read the second chapter of the Acts, and delivered a short address on the necessity of the Holy Spirit's influence to promote the work of grace in our hearts and our churches, on the duty of earnest prayer for this blessing, and the encouragement we had to seek it from the Lord, and then concluded the meeting. All our members were present, and the opportunity was truly interesting and refreshing, such a one, indeed, as I do not remember to have enjoyed since I have been in this country, and I trust the feelings then experienced will not soon be forgotten.

Through mercy my health is tolerably restored, and I am regularly engaged in preaching at several stations, and looking out for others in addition. That the Lord may prosper the work of our hands, is the earnest prayer of,

Dear Brethren,

Yours affectionately,

J. P. BRISCOE.

From an Irish Reader to the Rev. William Thomas.

Limerick, April 16th 1829.

REV. SIR,

MARCH the 20th, I read a portion of the word of God five miles from Limerick, six were present, who heard very attentively. We conversed on venial sins, which they introduced to me. They believed that a man dying in venial sins, should go to purgatory for the expiation of them. I read

the tenth and eleventh verses of the second chapter of James, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." A female made answer, that it was written the same way in their own Testament. Two of the men seemed alarmed. I endeavoured to shew them what is sin, proving from the sacred Scriptures that sin is a transgression of the law of God, and the soul that sinneth it shall die. I pointed them to the Lamb of God whose blood alone can atone for the sins of men. I also laboured to convince them of that dreadful evil which is prevalent in the church of Rome, that a soul dying in venial sin would by suffering in purgatory expatiate for them, referring them to several passages of the word of God.

March the 21st, Lord's day, I read the word of God in Limerick, five persons were present, all paid attention, and seemed to be serious. March the 22nd, an old woman enquired of me to shew her the Irish Bishop. She told me she went to the priest to confess, and he ordered her to go to the Bishop that he might inflict on her a punishment for her negligence in not coming to confess to the priest for twelve months. I endeavoured to lead her to him who has the hearts of all creatures in his hands, reading to her of the sufferings of Christ for us poor sinners, which so affected her, that she seemed to give up her design of going to the bishop. 23d, I read a portion of the word of God in Bruff, twelve miles from Limerick, a very extensive chapel is building there. The inhabitants are very much in awe of the priest, who will not allow them to hear the Scriptures. In the evening I read one mile from that, to a family. I endeavoured to shew them the way of salvation. Five were present. I trust the name of God was glorified. 25th, I endeavoured to call the attention of four Roman Catholics to the things of God. They would rather hear of some new thing.

Lord's day the 30th, I read the word of God to an individual in Limerick, who expressed a sincere desire to seek salvation in the blood of our Lord Jesus Christ. She said she would wish to love God, but that she felt her heart very hard, that thoughts often passed in her mind, that she shall never be saved. O the devices of satan! I read some of the precious promises of our Lord, which she acknowledged gave her encouragement. I visited her once since, and have all hopes to believe that the Spirit of God is at work with her.

April 1st, I read to several in Limerick; two seemed to make light of the word of God. 4th, I endeavoured to call the attention of ten Roman Catholics to the things of God, two miles distant from Limerick, a time impression seemed easy to be made, it being a day that three men were executed. While I discoursed with them about the sufferings of Christ for poor sinners, I saw in the countenance of two, evident signs of uneasiness, which I trust will come to some good account. They heard of the love of Christ with much feeling. 6th, Distributed several tracts which were thankfully received.

Your faithful and
Obedient Servant,
W. T.

From a Scripture Reader to the Rev. J. Wilson.

REV. SIR,

I HAVE (through divine aid,) since my last, taken every opportunity both by reading and conversation, of bringing my fellow-creatures to an acquaintance with the contents of that inspired volume, through which life and immortality are brought to light: and I am happy to state, that my feeble efforts to promote this glorious object, (though slowly) are prospering even in the midst of persecution. To such of my neighbours as object to the reading of God's word in consequence of these hard trials, I state from memory, and to such as do not, I read so that I generally have access through the one alternative or the other. I have hitherto found this simple plan to have a very good effect.

The following note may serve for one instance of its utility. On the fifteenth of last month being Sabbath, I visited a neighbour's house; after a short discourse I introduced my Irish Testament and proceeded to read. The man of the house asked me if it was the Testament, being answered in the affirmative, he precipitately requested me to cease from the reading, adding that if his priest should hear of it, he would excommunicate both himself and his family, as he did James D. (a man in whose house I read the Sabbath before.) I immediately complied to his request, and proceeded to reason upon the danger of objecting to the word of God, proving my argument by a repetition of several portions of holy writ, principally directing their attention to that fearful denunciation of our Lord recorded in the first chapter of Proverbs, from the 24th to the 32nd verse inclusive. I again repeated several portions which exhorted and even commanded the reading and study of the sacred page, together with the blessings attached to this pious practice. During all this time I was attentively heard by several persons which were at this time assembled. At length the mistress of the house replied thus, "If you brought that book, which you say de-

clares these things, we would have no objection to hear it read; but as to the Testament, our priest forbids us to admit it into our houses, or even to hold any converse with the persons who read it." I informed her that the very book which she objected to was the only one in which these truths were recorded. She then expressed a wish to hear the book read. I immediately complied, and read for a considerable part of the day.

All present seemed interestingly amazed at the new doctrine which was exhibited to their view, and the consoling promises of this inspired volume; and two of them particularly declared, if their priest himself was present, that he could not find fault with the book, and therefore, invited me to read in their houses as often as my opportunity afforded. The woman in whose house we were assembled, also declared that she would not by any person be prevented from hearing the book read, even by her priest, until he first shewed her her error for so doing; and invited me to her house as often as I thought proper. These and similar inducements, I trust the Lord has held out to convince the labourers in his vineyard, that in due season they shall reap if they faint not. J. M.

CONTRIBUTIONS.

Received by Mr. Burls.

	£.	s.	d.
On account of Collections, per Rev. S. Davies of Clonmel ..	40	0	0
Donation for the Baptist Irish Society, per Mr. H. Richardson, Taunton, who collected the following and other smaller sums, amounting to £5 under the promise of Mrs. Bolton, (a good friend of the Society,) to give as much as he could collect, viz.			
Mrs. Bolton.....	5	0	0
Rev. Mr. Kenneway	0	10	0
Miss Phillips	0	10	0
Various Friends, by Rev. W. H. Coombs	1	16	0
Other small sums, amounting to	2	4	0
	10	0	0
Part of Collection at Blockley, per Rev. Mr. Davies of Evesham, remitted by Mr. Smith	4	0	0
On account of Collections, per Rev. Mr. Davies of Clonmel	37	13	7
Prescot Street Auxiliary, per G. Morris, Esq.....	30	0	0
Mr. Dunbury, per Rev. Mr. Hogg.....	1	0	0
From Rev. Mr. Pengilly	6	18	6

Collected by Rev. Mr. Dyer.

John Baylis, Esq.....	5	5	0
Mrs. Davis	5	0	0
Bewdley, per Rev. J. Brooks ..	2	0	0
Howarth, per Rev. Miles Oddy	5	0	0
Ashford, per Rev. James Payne	4	8	2
Halsted, per Mr. Linnett	1	15	0

Received by Mr. Pritchard.

Mr. Dearle, Paddington, (annual)	1	2	0
Collected by Rev. M. Fisher at Preston, Lancaster, Tottlebank, and Ulverston	41	3	0
Lewes Auxiliary	8	0	0

Received by Mr. Ivimey.

Friends at Killinghall, Norfolk, by Mr. Humphrey.....	1	0	0
Mr. Wm. Armstrong, Manchester, for the widow and children of the late Thomas Bushe....	0	10	0
Watford Auxiliary Society, by the Rev. J. Edwards	4	4	0
Bucks Association, by the Rev. Peter Tyler	8	14	7
Eros	1	0	0
Bexley Heath, Contributions, by Mrs. Waghorn	2	0	0
Mr. and Mrs. Smith, North End, Crayford	2	2	0

Subscriptions received by W. Burls, Esq. 56, Lothbury, Treasurer; Rev. J. Ivimey, 14, Southampton Row, Russell Square; and Rev. G. Pritchard, 16, Thornhaugh Street, gratuitous Secretaries.

MISSIONARY HERALD.

BAPTIST MISSION.

THE Friends to this Mission are respectfully informed, that the ANNUAL MEETINGS of the SOCIETY will be held in LONDON, in the course of the present Month, according to the following arrangement:

TUESDAY, JUNE 16.

MORNING, 11.—The Committee of the Society will assemble at Salters' Hall Meeting House, Cannon Street, when the Company of all Ministers of the Denomination who may be in town, is particularly requested.

WEDNESDAY, JUNE 17.

MORNING, 11.—Sermon for the Society, at the Wesleyan Chapel in the City Road, near Finsbury Square, by the Rev. W. H. MURCH, Theological Tutor of the Stepney Academical Institution.

EVENING, 6.—Sermon for the Society, at Surrey Chapel, Blackfriars-road, by the Rev. THOMAS SWAN, lately from Bengal, now of Cannon-street, Birmingham.

THURSDAY, JUNE 19.

MORNING, 9.—Prayer Meeting for the Mission, at Eagle-street Meeting House. Some Minister from the country is expected to deliver an Address.

11.—Annual Meeting of the Society, at Spa Fields' Chapel, when JOHN FOSTER, Esq. of Biggleswade, is expected to preside.

FOREIGN INTELLIGENCE.

CALCUTTA.

(Continued from p. 221.)

II. HOWRAH.

The state of things at this station continues, in reference to the English church and congregation, much the same in point of number. As the population of Howrah is very fluctuating, owing to the nature of the employment which persons find on that side of the river, the congregation is of course affected by these changes; hence the attendance is sometimes thin, and at others very good. Some additions during the last year have been made to the church, while on the other hand these have been balanced by death and removals. We are happy, however, to say, that no one has been excluded or suspended from communion. In the month of June last, this little interest was deprived by death of Mr. Thomas Davis, the deacon of the church, by whose removal from this transitory state it has suffered a severe loss. He had been from the building of the chapel, one of the chief supporters of this infant cause, by his property, his regular attendance on the means of grace, by his Christian conduct in the church and the world, and lastly, by his prayers. He died greatly respected by those who knew him, nearly a hundred of whom attended his funeral. On the Sunday evening following, his funeral sermon was preached by brother G. Pearce to a numerous congregation. The death of this good man places the affairs of the cause here in a very critical situation, as there is now no one except the minister, on whom the affairs of the chapel can devolve. If it be desirable to cultivate this spot, a European Missionary must reside here. Here is a neat chapel, the erection of which cost about £1400, a good congregation, likely to increase; a church formed, and the most abundant and unfettered scope for missionary operation; excepting on the Lord's day, the people are as sheep without a shepherd, for no one station can be left to supply this, unless our hands are strengthened with more brethren from Europe.

III. DOORGAPORE.

In one of our former communications we informed you, that the Ladies of the Circular Road chapel congregation, had formed themselves into an Auxiliary Society to aid the Mission. Since that period they have

offered to undertake the entire support of this station, (Missionary's salary excepted,) which proposition was, of course, gladly accepted. Through this generous and unlooked for aid, the hands of our Missionary brother here have been greatly strengthened, and particularly in the English school under his care, he has been enabled to prosecute his wishes to an extent which, without this aid, he could not have done.

Native Church.

You will be much gratified to learn, that one of the native brethren residing at this station, who last year on account of sinful conduct was excluded from the church, has this year been restored to it again. His repentance we hope is genuine. Among other signs which lead us to think this, we may mention, that prior to his re-admission into the church, he, of his own accord, went to each of the members, confessed his sin, and solicited forgiveness. As he is in talent and in temporal circumstances above all the native brethren, and had previously held an office in the church, it is apparent that this act exhibited no small degree of humility and self-denial. His deportment since this time has afforded us much pleasure, and excites the hope that he may hereafter be again usefully employed in preaching the gospel to his countrymen.

In the beginning of the month of June last, a female, residing here, was baptized and added to the church. The history of this individual will afford you much gratification. She is by birth a Hindoo, and was brought up in the belief and practice of heathenism. About eighteen years ago she married, or rather co-habited with a heathen man, who is still living, and to whom prior to her baptism, thinking that it was sinful to live as she had done, she was married by one of the Missionaries in the presence of the church. Having about six or seven years ago, come to reside in the neighbourhood of some of our native brethren, she became particularly acquainted with the wife of one of them, and in consequence often visited her at her house. In these visits her mind was directed to the truths of the Bible, and was somewhat affected thereby. It was the custom of her friend on these occasions, to read the Scriptures, and explain them to her, and to these instructions she listened with attention. Of any deep sense of sin and concern respecting her salvation, she, however, continued destitute until about two years ago, when in one of her visits to her neighbour, she heard the parable of the rich man and Lazarus read and explained. From this period her anxiety commenced, and continued to increase, until she found rest in the name of the Saviour, and in communion with his people. At the church meeting when she gave an account of her religious experience, she delighted us much with the knowledge she evinced of the way of salvation, and the simplicity, humility, and feeling with which she related the exercises of her mind. In these last respects, she surpasses most of the native converts. Her conduct, since her baptism, has still more confirmed our conviction of the genuineness of her conversion. Having been reminded how necessary it was that she should be able to read the word of God, she commenced learning immediately, and has already made such progress, that her efforts, if persevered in, will soon be crowned with success. The conversion of her husband is a subject that she has very much at heart, and it is most pleasing to witness the pains she takes to effect this desirable object, and how much she is grieved when his conduct indicates the waywardness of his mind. Her exertions on his behalf have, we are happy to say, been in a great measure successful. He has renounced idolatry, unites with her in family and public worship, and often evinces signs of attention to the welfare of his soul. He cannot, however, be considered as any thing more than a hopeful character.

There are now living at this station, under the care of brother G. Pearce, about 18 persons bearing the Christian name, chiefly of Hindoo extraction. Of these individuals eight are in communion with the church; of the remaining ten, three are adults, and the rest children and youths of different ages. They, with occasionally a few of the heathen neighbours, form the congregation for Christian worship on the Lord's day, when it is conducted twice, chiefly by the brethren W. H. Pearce and Aratoon, brother G. Pearce being on the Lord's day engaged either at Howrah or Calcutta in English worship. In the week also, subject to some interruption, a service for the native brethren has been held in one of their own houses, at which most have attended. They have also among themselves, daily, morning and evening family worship. On this occasion the Scriptures of the Old and New Testament are read in course, when the majority of the people are present.

Amongst all the imperfections of the native brethren which at times are a source of much grief to their instructors, we who see every part of their character, often find in them occasion for the liveliest emotions of gratitude and praise; so as to exclaim, What has God wrought? especially when they are seen collected together on the Lord's day, in the house of God, listening to the glad tidings of mercy, bending prostrate in the presence of the invisible Jehovah, and in harmonious strains hymning his sacred

praises. At such times the mind is involuntarily led to call to remembrance the comparative difference of their former vile, disgusting, and soul-destructive worship before hideous idols. The native christians, like ourselves, are far from being perfect. If the gospel has not wrought in them perfect purity, however, it has proved the power of God in delivering them from Hindooism. In their houses not a vestige of idolatry is to be seen. They are not to be found mixing with the idolatrous processions, nor are the great holidays of the heathen regarded by them. Resort to the conjurer in sickness, the observance of lucky and unlucky days, the making vows for the obtaining of favours, the pretended extravagant and noisy grief of those who have lost their relatives, with many other superstitious, heathenish customs and vices, do not pollute the characters of our native christians. In observing this difference between their present and their former condition, it cannot fail to afford us the purest joy; and enable us to bear with their deficiencies with more patience, hoping that increased knowledge of the word of God will eventually redeem them from all their remaining imperfections.

Mission Boarding School.

Having been long impressed with the importance of attempting something towards ameliorating the condition of the children of native christians, many of whom are in a deplorable state of ignorance, we have recently commenced an institution for this object, which has been denominated the Mission Boarding School. Our plan is to receive children of this class, (and others under peculiar circumstances, such as destitute orphans, &c. should our funds allow,) for a certain term of years, something after the manner of apprenticeship, and instruct them carefully in the knowledge of Christian truths, communicating at the same time, such a general education as shall fit them, when they leave the institution, to obtain comfortable situations in life. The importance of this measure will appear to be great, when viewed not only in relation to the welfare of the children, but in reference to the interests of Christianity in this country. The heathens are accustomed to associate with the loss of cast, every idea that is repulsive, as contempt, poverty, &c. and there is too much reason to fear, that unless more care be taken of the education of this interesting class, (for such indeed the children of native christians are,) their condition will strengthen these impressions; and hence to be a Christian will be synonymous with being ignorant, miserable, despised, and cast off.

The commencing of this institution was effected with very little preparatory expense, as the bungalow which brother Pearce left last year, and of which you have published a drawing,* has been found to be very eligible for the object. There are at present four children in the school, and little doubt is entertained as to our obtaining more as soon as its existence shall be generally known. A well-informed native christian and his wife have been procured to reside in the house, and take charge of the domestic concerns, subject to the control of brother G. Pearce. For the support of this institution we have appropriated the legacy of 50*l.* left by the late Mr. Berridge of Northampton for native schools, and which you forwarded us in September 1825. This sum, with interest to the present time, amounts to rupees 650, which is more than sufficient to support the institution for twelve months; and when expended, we trust that other means will be found for its further maintenance.

Heathen Boy's School.

The English school here, for native boys, under the immediate superintendence of brother G. Pearce, continues to prosper. For the greater convenience of the children, who now write and cypher, the school-room has recently been fitted up with desks and benches after the English style. The average attendance of the scholars is about 60, being as many as can be comfortably seated. Numerous applications for admission continue to be made, so that, if thought desirable, the number of boys might be increased to an indefinite extent. So eager are the parents to get their children admitted, that they will sometimes intreat for their admission upon their knees. Connecting their education with their future promotion in life, the boys are almost without exception, exceedingly devoted to their studies; in proof of this, we mention the following examples. Within the last six months the boys of the first class have committed to memory the whole of Murray's Abridged Grammar, and are proceeding over it a second time; they have also learnt by heart, many hundred words in Carpenter's Spelling Book. They have read and given the meaning, and parsed many chapters in the Gospels and Acts of the apostles; they have also read and translated forty pages of the first volume of Joyce's Dialogues. Besides this, in a foreign language, in Bengalee they have read in Genesis, Digdurshun (a work chiefly historical), Yates's Natural Philosophy, and Pearce's Geography. For the use of the school a pair of globes have been purchased, and for the same object, a microscope was presented by a gentleman a

* Quarterly Paper, No. 6.

short time ago. Occasionally, experiments in natural philosophy have been made, to illustrate the lesson of the day; at which times several of the scholars have exhibited a decided taste for these things, and a number of interesting questions have been put by them. Perhaps nothing is so calculated to undermine that confidence which is so generally put in the Shasters, (to which the natives always resort, when driven by argument, as to an impregnable fortress,) as these simple demonstrations to their senses. It is amusing and encouraging to witness the struggle that is evidently going on in the minds of some of the boys, when experiments in natural philosophy are being shewn to them. Aware of the conviction produced by them, and how they will be turned by their teachers against their Shasters, they are almost determined not to give attention; but their curiosity overcomes their fears, and at length they look, inquire, and converse, regardless of the consequences. When the respectability of their birth and situation is considered, it will not excite wonder that they should discover no liking to Christian instruction, and resist the introduction of Christian books. At first, attempts of this kind were made, but now they have altogether subsided. The following books for their religious instruction are read in the school:—the Old Testament in Bengalee, the Gospels, (one of which has a commentary, recently written by Mr. Mundy of Chinsurah, a most useful book for the elucidation of the Scriptures to the natives,) a summary of Scripture, (a book of 300 pages,) and the New Testament in English. The subject of religion is also daily introduced to their notice by Mr. Pearce, and we trust that it will not be in vain. Mention has been previously made of the master of the school, as being favourably disposed to Christianity. We hope that his knowledge of it is increasing, and his convictions of its truth and superiority are strengthening, but we can say nothing yet of his conversion.

We must now conclude this long epistle. Brother Robinson, whose labours are more immediately in connection with the Bow Bazaar chapel, will report them fully to you himself; and with regard to the various female schools in the neighbourhood of Calcutta, superintended by Mrs. M. H. Pearce, and of those still more numerous at Chitpore, under the direction of Mrs. Yates, we need not enlarge, as the report of those interesting exertions will be hereafter presented you in another shape. It may be satisfactory to their liberal supporters, however, in the meanwhile, to hear, that in the schools generally evident progress is being made, and that in *three* particularly very gratifying improvement has been lately witnessed. Indeed, in the various departments of our labour generally, we have reason to rejoice, and we feel satisfied that if you will but aid us by your continued fervent prayers, and by sending out to our help zealous and devoted coadjutors, this wilderness will yet abundantly repay your labour. We return you our hearty thanks for all your kindness to our dear brother Yates, and especially for your allowing him permission to engage some other young man of piety and talents to accompany him to labour in Calcutta. We cannot but hope that such an one has ere now been found, and that while hailing the return of an experienced veteran to the field of warfare here, we may have the pleasure of welcoming also an active and zealous recruit.

Wishing you divine direction in all your measures, and abundant success to accompany them, we remain, dear and respected brethren,

Yours, very affectionately,
JAS. PENNEY.
W. H. PEARCE.
JAS. THOMAS.
GEO. PEARCE.

Calcutta, Sept. 1828.

COLOMBO.

Extract of a letter from Mr. Chater to the Secretary, dated 6th Aug. 1828.

"During the time the Symmetry has been lying here preparing for her voyage to England, I have been obliged to visit Hanwell, and also, according to a previous engagement, have had to preach an anniversary sermon for our Wesleyan brethren at Negombo. Immediately after my return from the latter place, I had a severe bilious attack, from which I still feel weak, and for nearly a week have been unable to do any thing. This must be my apology for not sending by this opportunity my cash account for last year, and such regular reports of our schools, &c. as I should otherwise have forwarded. It calls for unfeigned gratitude, that I have not been laid aside from my labours till last week, since I returned from Bombay, and have had no attack of my complaint which brought me so very low last year, and from the effects of which, (at any rate in a torrid zone) I scarcely ever expect to be free.

But I must proceed to give such an account of the state of this mission as time and strength will allow me. We should have had twelve European members in our church at present, but the two baptized in Europe have fallen, and one of those who

have been baptized here, and are excluded. The latter has once fallen into intemperance, and seems very penitent; the other two at present afford us no hope. It is matter of regret that the fine regiment, (the 78th) in which this good work has begun, are every day expecting to be removed from this station. Were they to continue here for some time longer, there is much cause to hope that many more would enlist under the banner of the great Captain of salvation. Could I relate to you half that those who have joined us, have had to attribute to sabbath schools, &c. it would afford no small encouragement to those who are engaged in such benevolent institutions. They would see beautifully exemplified the language of Dr. Watts—

> 'Though seed lie buried long in dust,
> It shan't deceive their hope!'

Our Pettah meeting-house has for some time past been too small to accommodate the congregations. Not less than twenty have gone away on Sabbath evening for want of room. For about £40 it may be enlarged one third beyond its present size, and then it will seat between 300 and 400 hearers. Of the small number of members we have hitherto gathered in from this, our largest congregation, we had last month to exclude one. It appears, however, that he was overtaken in a fault, and as he seems deeply penitent, we hope he may soon be restored in the spirit of meekness. The same day that he was excluded, two of our hearers from this congregation were received for baptism, and two Europeans. The former, who are man and wife, and hearers in the place of sixteen years standing, will we trust, be useful members of the church. The wife has, I have no doubt, been a partaker of grace for many years, and for about four years has been wishing to join us. Her husband has been acting against the strong convictions of his better judgment, for a long time; but God in his providence and grace has now taught him better, and his wife's long cherished wish that they might both come in together, has now been realized. She is a sensible, respectable, and for her station in life, a well educated woman. They have a house in the Pettah well adapted for a female school, and we have employed her to begin one. She commences with about twenty poor girls, which number we have every reason to expect, will soon increase. She teaches them needlework, and to read and write Portuguese, and if required, can carry them on a little in English. We expect a very respectable young man from the Pettah congregation will soon join our church, and there is much reason to believe that he will be followed by many more who have heard to profit in that place. Our Sabbath day congregation at the Grand Pass in Singhalese is pretty good, but the Portuguese on week evenings is very small. We have here also a number of enquirers who wish to join the church whenever it appears to us that they are fit subjects. And some who were excluded last year, I trust, may ere long be received again. It can scarcely be expected that the cause at Hanwell can flourish much in present circumstances, but I trust it does not retrograde. If a European could once take his station there, I think, under a divine blessing, we might hope to see many souls brought home to God, in that and the other villages where we have schools at that station. Carolus seems to be doing all he can to carry on the work, and I afford him all the help I can, by giving him sketches of my sermons. In his monthly reports he has stated that his hearers have been more than a hundred. When I go I have from 200 to 300. But here I have to relate a calamity in which we have shared with many others. In the month of June we were visited with such an inundation as never was known in this island before, at least not in the memory of the oldest man now living. Almost whole streets in Colombo were desolated, and for a great distance on both sides the river, the devastations were distressing beyond all that I ever witnessed before. We apprehended that our buildings at Hanwell would have been completely demolished; but I am happy to say, that the place of worship and house, though much damaged, are still standing. To repair the damages, however, and to secure them effectually in case of a similar occurrence, will require the expenditure of forty or fifty pounds."*

HOME PROCEEDINGS.

ANNIVERSARIES, &c.

On Wednesday, April 1, the Annual Meeting of the *Wilts and East Somerset* Auxiliary to the Baptist Missionary Society, was held at *Chippenham*, the Hon. and Rev. G. H. R. Curzon in the chair. On the previous evening, a sermon was preached at the Baptist Chapel, on behalf of the Society, by the Hon. and Rev. Mr. Curzon; and also on the morning of Wednesday, by the Rev. R. Elliott, Devizes. For the public meeting, the Tabernacle was kindly offered by the Rev. Mr. Rees and friends, when a respectable and interesting meeting took place, the effects of which it is hoped, will not be

* Since this article was sent to press, we have received the painful intelligence of Mr. Chater's decease at sea, on the 3d of Jan. last.

lost upon the rising interests of religion, both Baptist and Independent, in the town of Chippenham. The collections after the several services amounted to about £13.

On Friday, the Annual Meeting of the Frome Auxiliary, in connexion with the above, was held at the Baptist Chapel, Badcox Lane, when the Missionary cause was advocated by the Hon. and Rev. G.H.R. Curzon (chairman,) the Secretary of the Parent Society, and also by the Rev. S. Curwen and P. J. Saffery, John Sheppard, Esq. and other gentlemen of the town and neighbourhood.

The Hon. and Rev. G.H.R. Curzon, and the Rev. J. Dyer, (the deputation from the Parent Society), have visited the Baptist churches of Beckington, Bradford, Bratton, Chippenham, Devizes, Frome, Norton, and Trowbridge, (Back St.) from which places, in connexion with Salisbury, Trowbridge, (Bethesda), Downton, Shrewton, Laverton, Melksham and Corsham, nearly £300 will have been derived to the Mission during the year ending with the 31st March last. May a spirit of increasing liberality still prevail amongst our churches towards souls that are perishing for lack of knowledge, both at home and abroad; may they sow bountifully in "the field," which is "the world"; believing that they shall reap also bountifully, in the conversion of souls to God, in the progress of the kingdom of Christ in the earth, and in their own real and spiritual prosperity. May they sanctify all their efforts by the most earnest prayer for the outpouring of the Holy Spirit, and manifest towards each other and to all mankind, that love, without which their utmost exertions will be but "as sounding brass and the tinkling cymbal." J. B.

Wednesday, April 8th, was held the Annual Meeting of the Luton branch of the Bedfordshire Auxiliary, and was very respectably attended.

In the morning, T. Middleditch of Biggleswade read the Scriptures and prayed, and the Rev. Eustace Carey delivered a very interesting and appropriate sermon. In the afternoon, after prayer had been offered up by the Rev. Mr. Hopley of Hemel Hempstead, Blyth Foster, Esq. was called to the Chair, and the various resolutions were moved and seconded by the Rev. Messrs. Wayne of Hitchin, Mann of London, Middleditch, Eustace Carey, Tabraham (Methodist) of Luton, Gould of Dunstable, and Upton of St. Albans. In the evening the Rev. Isaac Mann of Maze Pond advocated the cause of the Mission in a very powerful sermon. The collections were liberal, and the amount raised by this branch for the present year amounts to £90.

On Thursday, April 9th, the Annual Meeting of the Leighton Buzzard Branch of the same Auxiliary was holden. After prayer by Rev. W. Gould of Dunstable, T. Middleditch of Biggleswade was requested to take the Chair, and the various resolutions were moved by the Rev. Messrs. Daniel, Adey, Gould, Carey, &c. In the evening Mr. Carey preached on behalf of the Mission to a very crowded and attentive audience, who appeared highly gratified with the services of the day.

T. M.

We are under the necessity of restricting ourselves within narrower limits, in noticing a variety of similar engagements which have lately been fulfilled.

At *St. Albans*, the anniversary of the Auxiliary for that place was held on Wednesday, March 18, James Smith, Esq. of Hamper Mill, in the Chair. Speakers—Revds. Messrs. Harris, Elliott, Dyer, Robinson, Carey, Nicholas, W. Upton, and Daniel.

The Annual Meeting of the *Biggleswade* branch of the Bedford Auxiliary took place on Monday, April 13, John Foster, Esq. Chairman. The motions were moved and seconded respectively by the following ministers: Wayne of Hitchin, and Rowlands of Baldock; Eustace Carey, and Nottage of Roxton; Dyer, Secretary of the Parent Society, and Woodward of Ashwell; Manning of Gamlingay, and Beetham of Blunham; Middleditch, Minister of the place, and Brown of Shefford.

At *Little Staughton*, on Wednesday, the 15th, was held the Annual Meeting of the Bedford County Auxiliary. Mr. Carey preached in the morning. In the afternoon Blyth Foster, Esq. presided, and a numerous assembly was addressed by the Revs. Messrs. Holloway of Cardington Cotton End, Dobson of St. Neots, Eustace Carey, Hemming of Kimbolton, Dyer of London, Knight of Staughton, Bean of Rushton, Bottle of Keysoe, Hillyard of Bedford, and Middleditch of Biggleswade.

On Monday, April 20, the Annual Missionary Festival was held at the pleasant village of Great Missenden, and was as numerously attended as in former years, if not more so. The Chair was filled by W.B. Gurney, Esq. of London, and the following speakers addressed the meeting: Rev. W. Edelman of Wycomb, Hall of Chesham, Eustace Carey, Dyer of London, Williams, Curate of Wycomb, Statham of Amersham, Skene of Aylesbury, Tomlin of Chesham, Cooper of Amersham, Marks, Vicar of Missenden, Allom, the Baptist minister of the village, together with Capt. Mortlock, and Lieutenant-Colonel Moxon, of the East India Company's service.

The Prescot Street Auxiliary Society to

the Baptist Mission and to the Baptist Irish Society, celebrated its anniversary on Monday evening, the 27th of April, when the Chair was kindly taken by W. B. Gurney, Esq. Speakers—the Rev. Messrs. Campbell of Kingsland, Carey, Dyer, and Griffin; Messrs. Brown, Haddon, Wilkinson, Cooke, &c.

The Annual Meeting of the Leicestershire County Auxiliary was held at the spacious Meeting House in Harvey Lane, Leicester, on Monday, May 4. The attendance was good, and the amount raised by this infant Auxiliary during the past year was stated to be about 160l. John Riley, Esq. presided on the occasion, and the following ministers took part in the business of the evening:—Messrs. James of Arnsby, Bromwich of Sheepshead, Wallis of ————, Green of Thrapston, New of Loughborough, Burditt of Sutton in Elms, Liddell of Hallaton, with Eustace Carey and the Secretary of the Parent Society. The two latter had preached on the preceding day at Leicester, Arnsby, and Loughborough, and by a general interchange among the ministers of the county, the object had been brought before all their respective congregations on the same day. The collections were as good as could be expected, in the present state of lamentable stagnation to which the staple manufacture of the district is reduced.

Contributions received on account of the Baptist Missionary Society, from April 20, to May 20, 1829, not including individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
Great Missenden, Missionary Association, one moiety, by Mr. Potter	20	0	0
Tottenham, Collected by Miss Banks, 4l. 13s. 8d. Mrs. Ward 18s. 1d.	5	11	9
North of England Auxiliary, by Rev. R. Pengilly	40	10	0
Boxmoor, Missionary Association. by Mrs. Pearce 8 0 0			
Sunday School 0 19 0			
	8	19	0
Hitchin, Collected by Miss Bradley, 12l. 6s. Subscription 10s. 6d.	12	16	6
Portsmouth, Portsea, &c. Auxiliary, by Rev. C. E. Birt,	30	0	0
Kent, Auxiliary Society, on account, by Mr. Parnell and Rev. W. Groser	90	0	0
Bedale (Yorkshire), Collection, by Rev. Robert Thomson	4	4	0
Graham's Town (South Africa), Auxiliary, by Mr. A. Kidwell, 2d donation	15	0	0
Reading, Collection and Subscriptions, (Female Education, 10l.) by Rev. J. H. Hinton	95	4	6
Bewdley, by Rev. George Brooks	3	5	9
Prescot Street Auxiliary, by George Morris, Esq. (two thirds)	60	0	0
Faringdon, by Rev. George Capes (Female Education 1l. 10s.)	5	0	0
Exeter, Subscriptions, &c. by Rev. S. Kilpin	10	7	0
Coleford, Subscriptions, by Rev. John Fry	10	0	0
Haworth, 1st Church, Subscriptions and Collection, by Rev. M. Oddy	17	12	0
Watford, Subscriptions, &c. by Rev. John Edwards (Female Education 2l. 15s.)	10	18	0
Ross, Collected by Mrs. Lewis, and Subscriptions (Female Education)	4	13	0
West Middlesex Missionary Union—Hammersmith Auxiliary Society, by Mr. Mundy	7	19	1
Suffolk Society in aid of Missions, by Shepherd Ray, Esq. for Translations	13	4	7
North Cambridgeshire Auxiliary Society, by Mr. Smith:—			
Fordham 1 17 9			
Barton Mills 5 1 0			
Isleham 2 10 0			
	9	8	9
Keynsham, Subscriptions, by Rev. T. Ayres	8	0	0
Waltham Abbey, Collected by Mrs. Pugh, by Rev. Jas. Hargreaves	3	1	8
Missionary Box, by E. H.	0	13	9
Waterford, Collection by Rev. C. Hardcastle	4	13	6
Leicestershire Auxiliary Society, by James Cort, Esq. viz.—			
Arnsby, Collection by Rev. John Dyer 13 3 8			
Husband's Bosworth ..... Miller 3 0 0			
Blaby ..... Burdett 4 13 11			

Leicestershire Auxiliary Society, *continued*:—						
Hallaton, Collection by Rev. Mr. James			4	14	6	
Foxton ..... Liddell			3	5	2	
Ditto, for 1828			4	1	11	
Sutton in Elms ..... New			5	5	0	
Monks Kirby ..... Hare			5	0	0	
Oadby ..... Harris			2	9	11	
Lutterworth, Annual Contribution			5	0	0	
Loughborough, Collection by Rev. E. Carey			7	7	0	
Weekly Contributions			6	4	6	
Rev. E. T. N. Phillips, 2 years			2	2	0	
Public Meeting			6	4	6	
Leicester, Collected after Serm. by Messrs. Carey and Dyer			28	1	3	
Weekly Contributions			20	2	3	
Female School, by Miss Cort			15	0	0	
Public Meeting			11	11	6	
Mr. Cort			1	1	0	
Mr. C. B. Robinson			1	1	0	
Mr. Carryer			1	1	0	
Mr. Harris			1	1	0	
Mr. Beal			1	1	0	
Rev. J. P. Mursell			1	1	0	
Sheepshead, Collection by Rev. J. P. Mursell			5	9	6	
Weekly Contributions			2	15	3	
Produce of three Children's Boxes			0	5	5	
						162 3 3
Trowbridge, 1st Church, Proportion of Subscriptions and Collection, by Mr. Wearing, (list as under)						28 0 0
Mrs. Harris	1	1	0	Collec. by E. Walton	1	3 4
Mr. Charles Long	1	1	0	Do. by M. Cooper ..	2	0 3
Mr. Samuel Salter	5	0	0	Mrs. J. Long	4	5 4
Mr. John Stancomb	1	1	0	Wm. Wilkins	2	19 0
Rev. W. Walton	0	10	6	J. Sargeant..	1	16 7
Mr. Richard Wearing	0	10	6	C. Woodward	2	17 7
Mr. Jacob Wicks	0	10	6	W. Porter..	0	6 3
Collec. by Hon. and Rev. G. H. R. Curzon	7	10	4	J. Marshman	0	7 1
Do. by Miss M. Stancomb	4	4	0	D. Jefferies..	0	10 9
Sunday School Children ..	1	11	6	Elizabeth Earl	3	6 2
M. A. Stancomb	3	13	2	Susan Adlam	1	0 9
Mrs. Davis, Reading, by the Secretary					Donation	5 0 0
Friend in Essex, Ditto					Do.	2 0 0
B. G. Ditto					Do.	1 0 0

TO CORRESPONDENTS.

The Boxes from Chipping Norton, advised on the 25th of April, were duly received; as also Boxes, containing various articles of Ladies' Work, for the Schools in Jamaica, from "the Ladies' Jersey Working Society in aid of the Baptist Mission, by Mr. Griffiths;" from Miss Keed of Lynn; and from some other friends, whose names we cannot specify, because no information was forwarded with the package. Several volumes of Magazines were also received from Mrs. Durrant, sen. by Miss Keed.

Thanks are also returned to a "Lady, by the Rev. Jas. Hoby," for a Diamond Brooch, for the Jamaica Mission.

P. S. of Burford is respectfully informed that *all* he wishes to forward to his friend in Jamaica may be sent by the first eligible opportunity to Fen Court, fully directed, and that the package shall be forwarded in the manner he wishes.

The Editor assures his unknown juvenile correspondent, S. H. E. that her kind contributions "will be acceptable," and that "all imperfections will be excused."

Littlewood & Co., Printers, Old Bailey.